WHAT NEXT IN HOME MISSIONS

WILLIAM P. SHRIVER

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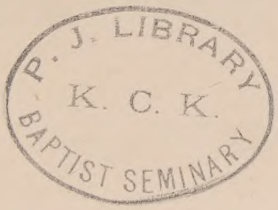

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WHAT NEXT IN HOME MISSIONS

BY

WILLIAM P. SHRIVER

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COUNCIL OF WOMEN FOR HOME MISSIONS
AND
MISSIONARY EDUCATION MOVEMENT
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WILLIAM P. SHRIVER, D.D., has been for eighteen years the Director of City, Immigrant and Industrial Work for the Board of Home Missions of the Presbyterian Church in the U.S.A. and of its successor, the Board of National Missions. In this capacity he has traveled extensively over the United States and on two occasions established his headquarters on the Pacific coast. Throughout this period he has been actively engaged in the cooperative work of the Home Missions Council, and is Chairman of its Committee on City Work. He has been particularly interested in work among Hungarians, Italians, Mexicans and the Slavic populations in this country. Dr. Shriver established the plan for immigration fellowships, whereby, under the auspices of national home mission bodies, young ministers have been sent abroad in preparation for work in city and industrial communities, and he has shared in the establishment and development of numerous Christian Neighborhood Houses in industrial centers. He is the author of *Immigrant Forces.*

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CONTENTS

FOREWORD vii

I LOOKING TWO WAYS 1
The early churches in America—The beginning of home missions—A force to reckon with—Expansion—The Indians—The Negro—The frontier settler—New frontiers—A developing enterprise—In the wake of a war—Growing social adaptations—What next in home missions?

II LEARNING TO LIVE TOGETHER 37
Everybody's question—National hospitality altered—America for Americans—Recent movements of population—Implications for home missions—Contribution of the foreign-language church—The neighborhood approach—Towards understanding.

III OUTLOOK FOR THE CHURCH IN TOWN AND COUNTRY 73
Drab pictures—Perspective—Rural populations—Farms and farming—A way of life for the country—Strengthening the country church—The situation today—A better day ahead—For a new leadership—A significant experiment—Cooperative work for country youth—A waiting program.

IV THE DOMINANCE OF THE CITY 109
Let's go to the city—How cities grow—Civilization under strain—The home of the poor—Red Hook—City planning—A church survey in an American city—The behavior of city churches—The average city church—Christian city planning—When is a city

12466

church successful?—The city mind—The new conscience of the church—Regional responsibilities—Maintenance values in land—Endowing the future—Social work of other agencies—Educating a city—Experimental Christianity—The city church and the passerby.

V UNDERGIRDING DEMOCRACY 149
Larger aims for home missions—For the Negroes of the South—For the Negroes in the cities—Rebuilding the mountains—Friendsville—As seen by a mountain girl—In the heart of the Rockies—The widening program—Social education for adults—New schools for social democracy—A folk school in the mountains.

VI A NEW CRUSADE 181
War — Ignorance — Sickness — Distraught lives—A new crusade—Evangelism—Competing churches in town and country—Planning for churches in the city—The hope of united churches—The Aroostook way—For an industrial community—Proved experiments in cooperation—National movements —A new commitment.

CHRONOLOGY OF MISSIONS IN AMERICA 215

READING LIST 228

FOREWORD

The most fruitful materials for mission study are not to be found in this or any other book. They are all about us. They are to be discovered in the community situations which are near by and with which we can grapple at first hand. To begin with these near situations, however, is not to narrow or limit the field of our interest. They are but points of departure. They invite to excursions into life, and it is with life as it is being lived that home missions is primarily concerned. From the porch of an abandoned church in the open country one may look abroad over a tragically changing civilization. A sympathetic and understanding visit to the home of a Polish worker in the mill district of such a textile city as Passaic, New Jersey, will raise a score of burning questions concerning the whole present economic and social order. It is hoped that the present book may provoke the readers who take it in hand to look critically at certain phases of our going American civilization and make the inquiry, "How really Christian is it?"

There is the more occasion for doing this today because the conception of home missions is changing. There was a time when home missions meant catching up with the western frontier. Our frontiers are now measured not so much in terms of distance

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as in terms of human and social need, of relationships in the community, in industry, and among the races of the world. Today it is the mission of the church at home, rather than home missions, that concerns us. And this changing conception is modifying organized home missions, whether local or national. Money must still be raised to aid churches and schools in distraught and underprivileged communities. There is a shameful lack of needed funds. But organized home missions is faced by a task even more exacting. Can it through resourceful experimentation disclose to us ways by which the spirit and purpose of Christ can be made increasingly potent in a highly involved and complicated machine age?

With all the pressure of these problems, there is no occasion for discouragement. The churches and their home mission agencies are alert. They are inspired by a new spirit of adventure. It is with no idle curiosity that they are asking, "What next in home missions?"

WILLIAM P. SHRIVER

New York
March, 1928

STUDY ONE
LOOKING TWO WAYS

STUDY ONE

The intention of this first study is to provoke the group concerned to look about, and from the standpoint of a particular church in which they may be interested, and with reference to the status of organized Christianity in their own community, to inquire: "How has our church come to be what it is? What purpose, what devotion, what adventurous spirit has brought us to this point?" Then, looking abroad on changed conditions in the world and in American life, to ask, "What is the next step?"

In the course of this inquiry on the part of the group, some interest would naturally be aroused in the founding of the various denominations in this country, in the growth of organized home missions, and in the response of the churches to new situations.

There is available a series of pamphlets presenting in brief and interesting fashion the history, character, and scope of the home mission work of a number of denominations. For a list of these pamphlets, address (enclosing self-addressed, stamped envelope) your denominational home mission board; or Council of Women for Home Missions, 105 East 22nd Street, New York; or Missionary Education Movement, 150 Fifth Avenue, New York.

LOOKING TWO WAYS

THE Old First Church of St. Louis is moving again. Swept along in the tide of swift change in the city's life by the growth of business, the incoming of foreigners, and the spread of Negro and Jewish colonies, the Old First has made its latest stand in a highly restricted residential community beyond the city limits. In its history of one hundred and ten years the Old First Church has moved four times. With each removal it has reverently carried with it the bones of Salmon Giddings.

The story of the Old First Church of St. Louis really begins with that famous haystack prayer meeting at Williams College, when on a sultry day in August 1806 five college men who had sought shelter from a storm knelt in prayer and dedicated themselves to a ministry in foreign lands. Samuel J. Mills was a member of that little band. Graduated from Andover Seminary and denied a part in this foreign mission, Mills set out in the summer of 1812 in company with John Schemmerhorn to explore the West. They traveled through Ohio, Kentucky, Tennessee, and as far south as New Orleans,

and returned to Connecticut with what is said to be the first original, comprehensive, and statesman-like home mission survey of Western conditions ever attempted. They reported an appalling religious destitution everywhere, and urged that ministers be sent to evangelize the country. Receiving no encouragement, the following summer, in a light wagon in company with Daniel Smith, Mills made his way west again. He passed through much the same country, and arrived in November 1814 at St. Louis, which was described by him as "a tumble-down French village of two thousand people, about one-third of whom are Americans." Stephen Hempstead, a God-fearing pioneer who was later to play an important part in the founding of the Old First Church, thus described religious conditions in the St. Louis of that day:

"There are in St. Louis from a hundred and eighty to two hundred houses, and forty American families containing three hundred persons, and no stated religious worship of any kind in the place. There is an old Roman Catholic church where they have service at times, but they have no priest steadily. I find on inquiry that there are more than one hundred families in a circle of fifteen or twenty miles around St. Louis that have been educated as Presbyterians or Congregationalists, but there is no Presbyterian society in the Illinois territory. There are in Missouri six itinerant Methodist preachers.

They preach in our court-house perhaps once a month. They are uneducated men and get but few members. The Baptists have ten preachers and two hundred and seventy members in the territory. These preachers have little influence with the inhabitants."

During their stay in St. Louis, Mills and Smith collected three hundred dollars to be used by the American Missionary Society; thus even before a church was founded these pioneer Christians were enlisted in a foreign mission enterprise. They again returned to New England to urge upon the Connecticut Missionary Society the importance of this new territory beyond the Mississippi. Hempstead wrote with fervid appeal: "You have the means and the good health to put it into the hearts of the people of New England to give bountifully to supply the spiritual wants of thousands ready to perish. You have sent your ministers to preach to the destitute in other lands, you have sent the gospel to the islands of the sea, and the blessings of thousands ready to perish will be your reward. We wait with prayer, hoping and trusting the time is not far distant when there will be preachers and preaching in St. Louis, whether we are living or not."

Salmon Giddings, commissioned by the Missionary Society of Connecticut, he whose remains are interred in the basement of the Old First Church, was the answer to this importunate prayer. Giddings

arrived on horseback in St. Louis in the spring of 1816, after journeying through the destitute settlements of New York, Pennsylvania, Ohio, Indiana and Illinois. On the way he slept in the log cabins of the early settlers, shared in their plain fare, prayed with their families, and talked to their children as they gathered around to listen to him. The following spring he bought a lot for $1,080 where a school was erected and where his meetings were held. There also he organized a Sunday school. On November 15, 1817, the first Protestant church was organized in St. Louis, with eight members.

Nine years after the arrival of Salmon Giddings in the settlement of St. Louis, the First Church building was dedicated. The entire expense of the lot, building, and interest on money borrowed was eight thousand dollars. In his journal on the day of dedication Hempstead wrote:

"June 26, 1825. I have today attended the dedication of the new Presbyterian brick meeting-house, which is said by those acquainted with our Western country to be the finest and best-built church in the West. Thus, by the blessing of God, I have been permitted to live to see what I have so much desired, and for which Mr. Giddings and I have exerted ourselves in the utmost of our abilities. Blessed be God."

Less than three years after, worn out by his missionary labors which resulted in the founding of no

less than seventeen churches in Missouri and Illinois, Salmon Giddings died in his forty-sixth year. His funeral was attended by an assembly of two thousand, and his body was interred in a vault under the pulpit of the church which he had erected. With each successive removal of the church, the remains of Salmon Giddings have with reverence and affection been transferred to the new site. At this writing they are in a vault in the basement of the church at the corner of Washington and Sara Streets, where they have been privileged to rest nearly forty years. The Old First Church itself has pushed on westward to its new location beyond the city limits. A remaining group, organized as the Giddings Church, is resolved to carry on in the downtown location. The Old First is erecting a chaste and beautiful Gothic structure at a cost of half a million dollars, thoroughly worthy of its new surroundings and the opulence of its members. When this building is occupied, the question of the remains of Salmon Giddings is bound to arise. If tradition prevails, once again they will be disinterred and carried to the new location. Wherever the ashes of Salmon Giddings may rest, will the Old First Church of St. Louis be fired with the missionary purpose of its founder?

St. Louis today is a metropolitan center with a population exceeding 800,000. While not so largely foreign as some other American cities, it has re-

ceived, as others have done, successive waves of immigration from Europe, that of the earlier German being still predominant. There are Russian Jews, Italians, Hungarians, Slavs, and all the other elements that enter into the makeup of our city populations. The old homes along the river front, long since deserted by those who founded the earliest Protestant churches, are congested with these new Americans. The very area in which Salmon Giddings carried on his missionary labors is today the most densely populated section of the city. From this area there has been a steady movement of the Protestant churches uptown and westward.

In the main, however, the drift towards St. Louis is from another source. The surrounding counties of Missouri have seen a steady decrease in their rural populations. They are on the move. To the southwest are the Ozark Mountains, from which an under-privileged folk are headed for the city, seeking a first foothold in the old and disintegrating neighborhoods where rents are cheapest. With this rural migration has come a steady stream of Negroes from the Southern plantations. Nearly one-half of the Negro children in the city's elementary schools in 1920 were not born in St. Louis, nor even in the adjacent states of Missouri and Illinois. In the local vernacular, they are "from Mississippi." They live in the same environments as the foreigners, and frequently in the same streets and in the same

dwellings. They have arrived in the city with the same ambition—to get on.

From its vantage point in the suburbs, with what understanding, with what sympathy, with what constraining purpose will the Old First Church look back upon the desolate downtown areas from which in its successive moves it has pushed on and out? In its history of a hundred and ten years the Old First, through successive colonizations, aided in the establishment of the Second Church, the Third Church, and a long list of other churches. Will it now with continuing interest work in cooperation with the City Church Extension Society of its affiliation, and with the Federation of Churches, in maintaining something like equal religious privilege for the various sections of the city, including the developing suburbs and the downtown districts? And what thought will the Old First give to the people of the Ozarks, a home mission near at hand?

In the story of the Old First Church of St. Louis, from its founding in the French settlement until today, in its service in the past and in the appeal of a new world order which confronts it, there is discovered much of the romance and present meaning of home missions. It will be a rewarding quest for any interested group to inquire: "What is the history of our own church? To what high endeavor, to what heroism, to what sacrifice on the part of those who have gone before are we indebted? What

streams of influence have been poured into this Christian heritage of ours?" Undoubtedly such a group will take some account of its denominational history. It will more than likely find its life at some point or other caught up in the fortunes and endeavors of a home mission society, or in the missionary purpose of a mother church. And then, as some effort is made to inventory the progress, the problems, and the unrealized possibilities of this vast and cooperative venture in which we are enlisted here in America, it will ask: "What next—in our community and in the whole home mission enterprise?"

THE EARLY CHURCHES IN AMERICA

In the heart of the financial district of New York, not far from Wall Street and the Stock Exchange, Old John Street Church carries on. Flanked on one side by a printer and stationer's shop and on the other by a chop-house, this plain old brownstone church, without tower or ornamentation, is in strange contrast to the towering office buildings which hem it in. Old John Street Church has occupied this site for more than a hundred and fifty years. It is open for public worship every day. At the noon hour, when the narrow canyons of the Wall Street financial district are thronged from curb to curb, a daily meeting for prayer is held. You may enter by the door which opens directly from the

sidewalk, and a few steps lead down to the meeting room. The meeting is fervid and informal. At its close the invitation is given, hands are raised for prayer, and with that directness which has characterized Methodism in all its long history, the needs of these seekers for guidance are humbly expressed.

The auditorium above, with a gallery around three sides, has all the simple dignity of a meeting-house. Back of the pulpit and on the walls to right and left are tablets commemorating the loyalty of a long line of distinguished servants of this church. To the left of the pulpit a marble tablet memorializes Francis Asbury, first bishop of the Methodist church in America, who preached his first sermon in this church November 13, 1771. "Was ordained Bishop December 24, 1784, and died near Fredericksburg, Virginia, March 31, 1816. He ordained over 3,000 preachers, and preached over 17,000 sermons. Dying, he left the whole Church the legacy of his labors, Patience, Perseverance and Love to God and man." In which brief inscription is written a story of the astonishing progress of the Methodist church in this country in the lifetime of its first bishop.

The history of the settlement and early development of America is at every point interwoven with the establishment of the Christian church. The *Mayflower* landing at Plymouth in 1620 brought a completely organized Congregational church.

Organized first at Nottinghamshire, England, in 1606, it was transplanted to Holland and thence to New England. Scarcely had the first colonists become established before they were roused by the fiery preaching of Roger Williams, at one time minister of the church at Salem. Haled before the court in Boston he was condemned to banishment because he "hath broached and divulged new and dangerous opinions against the authority of magistrates." Making his way in midwinter through the then wilderness, Williams founded the colony of Providence on the principle of civil and religious liberty, and there in 1639 organized the first church of the Baptist faith in America. The colony of Maryland was founded by Lord Baltimore, a Roman Catholic who wished to secure a place in America where his people might engage in the worship of God unmolested. The provinces of East and West Jersey were founded by the Quakers, and William Penn himself in 1682 founded the City of Brotherly Love. The Church of England provided clergymen for the colonists in America, who formed parishes among them and instituted Anglican worship.

The Reformed church was established in New York by colonists from the Netherlands. "In 1609," so the story runs, "a small ship of the Dutch East India Company, commanded by an Englishman, Henry Hudson, entered what is now New York Bay and sailed up the river which bears the name of its

discoverer. Five years later a trading post was established by the same company on Manhattan Island, and in 1623 some agricultural colonists from the Netherlands settled there. These early settlers brought with them the Bible and the Heidelberg Catechism, and although no minister accompanied them, the people regularly assembled for worship under the leadership of two godly laymen. In 1626 the first minister of the Reformed church arrived in the colony, and in the summer of that year formally organized a church which has continued its existence to the present time." In 1638 the Swedes established "New Sweden" on the banks of the Delaware River and at once took an interest in the spiritual welfare of the Indians who surrounded them. It was John Campanius, a Swedish Lutheran, who, as early as 1648, translated Luther's Small Catechism into the language of the Virginia Indians. A hundred years later, in 1742, Henry Melchoir Muhlenberg arrived in Philadelphia from Germany to care for the hundreds of Lutherans in Pennsylvania. Under the slogan, "The church must be planted," he made journeys to New York, Maryland and South Carolina, visiting and organizing congregations. Francis Makemie, an Irish missionary sent out by the Presbytery of Lagan in 1681, was one of the earliest to transplant the Presbyterian church to American soil. The Disciples of Christ owe their foundation in this country to another Irishman, Thomas Camp-

bell, who came to America in 1807, and to his son Alexander, who labored in western Pennsylvania and sought a restoration of primitive Christianity.

While our interest is thus focused on the establishment of religion on the Atlantic seaboard, the hazardous expeditions of the Franciscan friars, who as early as 1539 pressed northward from the Rio Grande and with the Spaniards explored the mountain country of New Mexico, should not be overlooked. They established missions among the Pueblos which have endured to this time. While the Methodists were organizing their first society in New York City, the Franciscans under Fra Junipero Serra were founding the mission at San Diego, the first of that series of missions which extended along the Camino Real to San Francisco, and whose picturesque ruins may be visited today.

THE BEGINNING OF HOME MISSIONS

Just as America was a frontier of the Old World and derived its early settlers and culture from it, so also it had a transplanted faith. The churches of Europe took a lively interest in the colonies and sent them both missionaries and support. As early as 1649 the Society for the Propagation of the Gospel in New England was organized by an ordinance of the English Parliament, "to receive and dispose of moneys in such manner as shall best and

principally conduce to the preaching and propagating the gospel among the natives, and for the maintenance of schools and nurseries of learning for the education of the children of the natives." John Eliot and other pioneer missionaries to the Indians were sustained by this society. The early churches soon adapted themselves to the New World, established forms of organization suited to the new conditions, achieved their independence, and found God in the midst of the rugged business of subjugating a continent.

"The history of the American church," writes William Adams Brown, "could it be studied with the sympathy and understanding which it deserves, would give us a key to the understanding of the American people. In both we see the same irregular and unplanned development. In both we see the pioneer reaching out into the uncharted wilderness, careless of the conventions of the homeland from which he came, yet a child of that homeland none the less, carrying with him into his new environment ideals and aspirations that he did not create. We see him played upon by a thousand influences both old and new. Each ship that brings him his supplies of food and tools brings him also ideas embodied in men and women. Puritan and Cavalier build side by side and worship as they build, each in his own way. Each separate religious type, being free to develop

as it will, tries its own experiment and comes to terms as it may with the new influences that are welding the nation into unity." [1]

A FORCE TO RECKON WITH

Accustomed as we are to the presence of the church everywhere, it is easy to forget by what heroism, sacrifice, and tremendous toil religious privilege was achieved. The Protestant church in America even so late as a hundred and twenty-five years ago was insecurely established. Only about seven per cent of the population of the United States was at that time included in its membership. Now approximately twenty-five per cent are included in Protestant church membership. There are 234,000 church organizations of all faiths in this country, with a membership of 46,000,000 and 200,000 ministers. These organizations are sadly divided among no less than two hundred and six different denominations, though of the 25,000,000 Protestant church members the greater number are found in seven or eight leading denominational groups. The churches in America spend in excess of $330,000,000 every year in carrying on their work, while their gifts to missions and philanthropy add $62,000,000 more. They conduct 195,000 Sunday schools with an enrollment of 20,000,000. Their more than 200,000 church buildings are valued at $1,677,000,000.

[1] *The Church in America*, p. 64.

They have provided homes for their ministers at an outlay of $219,000,000.[2] Here is an amazing force. There is no other voluntary organization in this country which enlists the interest and support of so many people as the churches. With every allowance for its shortcomings and its disheartening failures, the church still remains the greatest aggregate of men and women united around an unselfish purpose.

EXPANSION

The story of home missions is the story of a growing church adapting itself to a growing and a changing country. The first necessity was to keep up with the swiftly expanding territory of the United States. The church had next to adapt itself to the peculiar needs of the polyglot population groups which characterize America even today, and to the changes which have come about through the shift from an agricultural and rural civilization to an urban and industrial one. Meanwhile the church within itself has been undergoing modifications, often with struggle and travail of soul, as new visions of the meaning of religion for life have broken in upon it.

Appended to this present volume is a short Chronology of Missions in America in which some of the

2 Cf. *Religious Bodies,* 1916, Part I, pp. 25-99. This is the most recent report of the U. S. Bureau of the Census on religious organizations. See also section on Religious Statistics in *The Handbook of the Churches,* Federal Council of Churches, 1927, p. 355 *seq.*

salient dates associated with the extension of organized Christianity in this country are paralleled by significant events in American history. While necessarily a brief outline, it serves to indicate something of the response which the church has made to the varied economic, political and social movements, and brings into striking relation many occasions which bore upon the religious trend of the forming nation. In the very year that William Penn and other Friends from England were establishing the colony in Pennsylvania, the intrepid Jesuit explorer LaSalle took possession of the Mississippi River in the name of France. Both of these events have left an enduring mark upon the regions concerned.

THE INDIANS

While the early colonists were establishing their churches, the Indians were the first occasion of what we now think of as home missions. Roger Williams and John Eliot were the pioneer missionaries to the Indians. Eliot made the first translation of the Bible into Algonquin, and by one of those strange anomalies there remain no members of the tribe for whom it was printed. The treatment of the Indian at the hands of the United States government is a sad page in our history. The United States is said to have made three hundred and seventy treaties with the Indians and violated them all. There are about 350,000 Indians in this country at the present time,

belonging to two hundred and eighty tribes and speaking fifty-eight different dialects. They are scattered on one hundred and forty-seven reservations and in many hundred communities in every state of the Union. Ten states, all but two west of the Mississippi, contain each more than 10,000 Indians. Oklahoma heads the list with 120,000, more than a third of the whole number. Arizona, South Dakota, and New Mexico follow in order. Despite the fact of the conversion of whole tribes, such as the Nez Percés of Idaho, the Pimas of Arizona, and the Sioux of the Dakotas, Christian missions today, after three hundred years of contact, deal on many fields with practically pagan Indians. Despite all the interest of the government and of the missionary agencies, the education, health, and economic development of the American Indians still challenge our concern.

In the summer of 1927 President Coolidge visited the Sioux tribe at the Pine Ridge Reservation in South Dakota. About eight thousand Indians comprise this population. Among many memorials presented to the President was one from a group of Christian Indians, the product of a noble home mission. "Fifty years ago," it recited, "those who killed Custer hated the white man. Now in the same place are gathered hundreds of Christian Indians engaged in religious meetings. You have seen much of war paint and feathers and dances. Those

are all things of yesterday, which mean little today and will mean nothing tomorrow. The hope of our people lies in education, industry and religion, and we pray that you will help us find these necessities for a useful life. Give to us, great father, understanding, sympathy, patience, and protection. In the America which was ours before it was yours we desire to take our place in the ranks of Christian citizenship."

THE NEGRO

The development of America from the beginning has been conditioned by the Negro. As early as 1517 Charles V of Spain granted a license for the importation of four hundred Negroes to America.

African slaves were first brought to the English colony of Virginia in 1619 by a Dutch vessel. George W. Williams, the Negro historian of his race in America, says, "It is due the Virginia colony to say that the slaves were forced upon them." Though slavery was thus introduced as early as 1619, it was not until 1661 that the institution of slavery was recognized in Virginia by statute. In August 1774 the Virginia Colonial Convention resolved: "We will neither ourselves import nor purchase any slave or slaves imported by any other person." With the beginning of industrialism, the invention of the steam engine, the cotton gin, and spinning machinery, cotton became the leading Southern crop,

great plantations developed, slave labor became indispensable, and the number of Negroes brought in by the slave traders rapidly grew. When the first census was taken in 1790 there were over 757,000 Negroes in this country, about 700,000 of these being slaves.[3]

The first missionary interest in the Negroes of the South was projected from England. The Moravians were the first to undertake missionary work exclusively for the slaves. Colored Baptist churches were founded in Georgia in 1775. The Negro early sought his own independent church organization, for in 1816 Richard Allen, a slave who had become a Methodist preacher in 1782, withdrew from the Methodist Episcopal church and organized the African Methodist church, becoming its first bishop. In 1820 the African Methodist Episcopal Zion church was organized. Long before emancipation the Negroes had taken their own religious fortunes in hand and had set up strong organizations.

At the outbreak of the Civil War more than nine-tenths of all the Negroes in the United States resided in the South. At its conclusion the churches of the North added their interest in the education and evangelization of the freedmen. The American Missionary Association, which had been organized in 1846 with a pronounced opposition to slavery, was early on the ground. Other home mission soci-

[3] Cf. *Healing Ourselves*, Elmer T. Clark, Chapter III.

eties were enlisted, and projects such as Stillman Institute in Tuscaloosa, Spelman College in Atlanta, Straight College in New Orleans, and the educational projects of the American Church Institute for Negroes, are today significant in the life of the South.

Just as the Civil War opened new doors to the Negroes, so the Great War of 1914 profoundly influenced the fortunes of thousands who migrated to the cities of the North to meet the demands for unskilled labor. While masses of Negroes in the South are still living in poverty, ignorance and misery, and conditions in many of our congested Northern cities are such as to excite the deepest concern, the Negro has reached a new status. The new situation with its implications for the church is thus stated by one of our most honored home mission societies: "After almost eighty years of untiring efforts in producing unusual men and women of color, the American Missionary Association rejoices in the seemingly radical demands of its trained freemen for an enlightened and tolerant good-will, through a fellowship which thinks in terms of manhood and womanhood instead of in terms of color and class."

THE FRONTIER SETTLER

Home missions has always had to reckon with the frontier. When Washington was inaugurated, the population of the United States, less than four millions, was thinly scattered through the region

east of the Alleghanies. In Tennessee and Kentucky there were about 100,000 people. The end of the War of Independence left our Western boundary at the Mississippi River. In 1803, in the administration of Thomas Jefferson, the Louisiana territory, bought from France for $15,000,000, more than doubled the area of the states and added the great inland continent stretching west from the Mississippi to the Rocky Mountains. Within fifty years from that date, by purchase and treaty, the present continental territory of the United States was acquired and in process of settlement. The discovery of gold in the Sacramento valley of California in 1848 provided an exciting climax in this adventure of expansion; within twelve months 52,000 men had crossed the plains in wagons. Forty-five thousand others followed in 1849, and in twelve years California received an influx of 375,000 new citizens. It will be recalled that there were no railways across the plains and no highways other than the beaten trails. At every stage of this national expansion the missionary was a factor. When the gold rush of '49 was on, the first Protestant church was organized in California.

What all this meant to the home mission societies of those days is expressed in the following excerpt from the Annual Report of the American Home Missionary Society for 1849: "This year we have found the Far West, which had been here and there and

everywhere, and yet we had not been able to reach it. Before we could get to it, it was gone. Fifty years ago it seemed to be in central New York; forty years ago in new Connecticut; twenty years ago in Indiana and Illinois; and fifteen years ago to be meditating the passage of the upper Mississippi. But this year it has made its permanent settlement on the shore of the Pacific, and men are calling unto us from thence for the bread of life—the Pacific unto the Atlantic—deep calling unto deep."

NEW FRONTIERS

That the frontier still exists in the sense that there are ranges of our national life in the pioneering stage is true. But these life areas may be found in the environs of any industrial center of the East as surely as in a far Western state. The frontier is no longer measured in terms of geography but in terms of human need, of isolated and under-privileged communities wherever found. This is the significant discovery of the new home missions. There is a mission field in Montana occupied by the Baptists which covers an area of a thousand square miles. When the missionary and his wife were located there as late as 1920, they found themselves fifty-five miles from the railroad, with no house, no church, in many places no roads—with nothing but the great level, limitless prairie. The homesteaders lived in sod houses. They drove sixty, seventy, a hundred

miles to get their crops to the railroad. Women never saw the face of other women during the long cold winter months. They had loneliness, sickness, and death without doctor, nurse or minister. Though this was in 1920, they were not even within reach of a telephone. Preaching points were established twenty-five or thirty miles apart, either in schoolhouses or ranch-houses. When the first church was founded with eighteen members, twelve of the members drove from distances of from twenty to fifty miles.

Turn now to the anthracite region of Pennsylvania where there is a town of five thousand population. When the missionary arrived there it had no resident doctor, no board of health, no enforcement of quarantine, no sewers. Many houses were without sinks. All sewage ran in open gutters. The public schools were congested, with ninety to a hundred children in the lower grades and with one teacher. There was one Roman Catholic church in this community of five thousand souls, and an independent Polish church. It was a frontier of human need, and a Christian neighborhood house established by a society of Presbyterian women was the answer.

A DEVELOPING ENTERPRISE

When America had achieved her independence the churches were thrown upon their own resources, and they began to solidify their organization on a na-

tional basis and to set about their better ordered expansion. In the first quarter of the nineteenth century organized home missions were well under way. The Presbyterian church recently celebrated the one hundred and twenty-fifth anniversary of the formal inauguration of its work of national missions. In 1802, when its first Standing Committee of Missions was appointed, this church had only four hundred and sixty congregations, with an estimated membership of twenty-eight thousand. Mission work was limited to itinerant service for frontier communities and to missions among the Indians. It engaged the services of twenty-one missionaries, most of whom worked for only part of the year and were sustained by an outlay of not more than five thousand dollars. This church has now grown to nearly ten thousand congregations, nine thousand of which at one time or other in their history have received home mission aid; a third of them receive it now. The annual expenditure for a work engaging over four thousand missionaries, ministers, teachers, doctors, nurses and community workers, exceeds six million dollars.

This recent anniversary serves not only to mark the practical beginning of home mission work, but to illustrate the significant place which home missions has had in the development of all the denominations in this country. Even the smaller denominations have been no less resourceful in adapting

their work to meet constantly changing conditions. In 1908 the Home Missions Council was formed for the purpose of promoting fellowship, conference, and cooperation among the various denominational home mission boards and societies. With its affiliated Council of Women for Home Missions there are included no less than sixty different national home mission societies from twenty-three denominations. These national agencies alone expend annually for home mission work a sum in excess of sixteen million dollars.[4]

IN THE WAKE OF A WAR

The tragedies of war seem always to have added to the responsibility of the church in its missionary work. The Spanish-American War was not an exception. The Philippine Islands, Cuba, Porto Rico and the Dominican Republic were all opened to evangelical missions. With the exception of the Philippines, these Spanish countries took their place in the program of the home mission boards. The appeal of Cuba, with a population of nearly three millions concentrated in cities, seventy per cent white—predominantly of Spanish origin—thirteen per cent Negro, and seventeen per cent mixed or yellow, was irresistible. The long years of Spanish rule had contributed so little to the economic, social and educational development of the island that the

[4] See *The Handbook of the Churches*, p. 386 *seq.*

short period which has followed independence has not been sufficient to make up for the years of neglect. There are only six secondary schools maintained by the government of Cuba for her entire population, and there is not a district in any of the six provinces adequately supplied with elementary schools. The missionary boards have accordingly found a grateful response to their educational work.

The work of evangelization through the churches has been amazingly rewarded, not alone in virile Christian groups but in a native Christian leadership. In densely populated Porto Rico and the sparsely populated Dominican Republic, three-fifths of the laborers are employed in agriculture. It was a hopeful augury that when the Protestant churches entered Cuba and Porto Rico a comity agreement for allocating territory was arrived at. In the Dominican Republic, the last field to be occupied, church, school and hospital work are carried on by a Board for Christian Work representing three denominations. The resulting church organization is known by the inclusive name of the Evangelical Church. A union seminary in Porto Rico for the training of a native Protestant missionary force supplies workers for seven denominations in Porto Rico, the Dominican Republic, and Venezuela.

These successive glimpses of the field serve to exemplify that home missions is the story of a growing church adapting itself to a growing and a

changing country. Nor has the proverbial half been told. With the successive waves of a great migration of peasant workers from southern and eastern Europe to fill the ranks of common labor in our tremendously expanding industries, home missions had a new problem to grapple with. So also the migrant groups in the lumber camps, the itinerant Mexicans on the railroads and in the beet fields of the West, the seasonal workers—family groups in many cases—in the canning industries of East and West—all have put the resourcefulness of the home mission societies to the test. For many years the secluded and isolated mountain folk of the Appalachians have received the cooperation, through schools and churches, of the national home mission societies, and more recently an equally isolated population in the Ozarks of the Southwest. The Mormon area, where an almost unscalable wall of prejudice, superstition, and antagonism has confronted the missionary, has long been a matter of concern. Alaska, with its present population of fifty-five thousand, has been the scene of many thrilling home mission adventures, while on the Pacific Coast work among the Japanese and Chinese has proved a rewarding service.

GROWING SOCIAL ADAPTATIONS

But we are dealing with a *growing* church, growing not simply in numbers but in vision of the meaning of religion for life. In the period following the

Civil War, when the government was giving away land, when highly protected industries were growing by leaps and bounds, and when our cities were becoming dominant in American life, low standards and corruption both in business and government were widely prevalent. Conditions in our urban centers called forth Lincoln Steffens' book, *The Shame of the Cities.* Muckraking became a favorite field for the popular magazines. There has been no more responsible or scathing indictment of the practices which prevailed in business than the decree of the United States Supreme Court in 1911 affirming the conviction and dissolution of the Standard Oil Company of New Jersey. The public conscience was aroused and asserted itself in the administrations of Theodore Roosevelt and President Taft. A period of stringent social legislation ensued, resulting in the Railway Act, the Pure Food and Drugs Act, and the Meat Inspection Act.

In religious circles the heroic social effort and the writings of Jacob Riis of New York City had a profound influence. His *How the Other Half Lives* was widely read, and focused attention on the intolerable conditions in the over-crowded homes of the workers. So also Josiah Strong, Lyman Abbott, Washington Gladden, Jane Addams, Graham Taylor, and notably Walter Rauschenbusch, set young ministers on a new trail. As early as 1874 this new social outlook of the church appeared in the organ-

ization of the Women's Christian Temperance Union, and in 1893 the Anti-Saloon League was born in Ohio. The new social purpose which was gripping the church was reflected in the home mission organization. In 1903 the Board of Home Missions of the Presbyterian Church in the U. S. A., instituted a Working Man's Department under the leadership of the Rev. Charles Stelzle, who himself carried a card of membership in a Machinists' Local. This department, later known as the Department of Church and Labor, inaugurated the Labor Temple in New York. The emergent needs of the rural church were met by the creation of a Department of Church and Country Life, and, with European immigration at the rate of a million a year, a Department of Immigration was set up. This was a new thing in organized home missions. Other denominational societies took similar measures, and there was a general awakening of the churches to their obligation to the community and the social order. In 1908 the General Conference of the Methodist Episcopal Church adopted a Social Creed which was the basis of the Social Creed later put forth by the Federal Council of the Churches of Christ in America.

With the Great War of 1914 the emotions and energies of the churches were largely consumed in the responsibilities which such a calamity involved. Inspired by the methods and success of the great

drives which had been made during the period, the Methodist Episcopal Church and the Methodist Episcopal Church, South, celebrated their centenary of organized missions by a great forward movement and an appeal for a hundred and forty million dollars in a five-year period. This movement practically rebuilt the program of Methodism for the cities. Encouraged by the promise of this centenary, the missionary agencies of all denominations were carried along into the Interchurch World Movement of 1919-20. Boldly conceived, this enterprise made a strong appeal to the imagination of the church, and enlisted the interest of many representative laymen who dared to hope that a new hour had struck in the cooperative work of the church. As the movement was launched without, perhaps, sufficient time for it to gain the full understanding of the churches, and as it was obliged to advance its cooperative campaign for funds before its preliminary work of survey and education had been completed, the project ended somewhat disastrously and the constituent agencies were left to amortize a heavy indebtedness incurred in promotion. But the wholesome influences of this Interchurch World Movement carry on. The essential spirit of Christianity as a way of life, and the tremendously critical problems faced in a modern world, require that the churches and their missionary agencies unite around a common program.

WHAT NEXT IN HOME MISSIONS?

Whither, then, are we bound? There is general agreement that the churches in their contemporary home mission must adapt themselves to new conditions. This excites a closer scrutiny of our modern world. What are the signs of the times? What is the status of our going civilization, and particularly that segment of it for which we as Americans are immediately responsible? What trends must we take account of in American life? Any interested group may well set about such an inquiry.

The first point to note is our increasing population and its steady concentration in cities. It is the consuming ambition of every American community to grow bigger. And while the United States Department of Agriculture indicates a maximum population of 350,000,000 for the entire country, which at our present rate of growth will be reached at no far distant date, the business of catching up with our rapidly growing city and suburban communities, and of making the adjustments required in our depleted rural communities, taxes the resources of city, state and national home mission societies. The comity committee of a city council of churches not long since committed to a single denomination the responsibility of providing church facilities for no less than six new suburban communities.

The next point to note is the vast increase in

our national wealth. The total current income of the people of the United States increased from twenty-seven billions in 1909 to seventy-four billions in 1920, and to ninety billions in 1926. The population as a whole has tended to a higher standard of living, while at the same time the rich have grown richer. Of the increasing group of immensely wealthy Americans, more than two hundred now have an annual income of a million dollars or more. Huge taxable incomes have piled up in recent years with a rapidity never before recorded. In 1926 seven individuals alone paid taxes on yearly incomes of five million dollars or over. There is at the same time an unprecedented concentration of power in the great corporations which furnish us with transportation, electric light and power, coal, gasoline, and motor cars. Ten such corporations alone control fifteen billions of assets, with gross sales and revenues of six billions a year. More and more the property of the nation appears dependent upon fewer units of industry and business. How is this concentration of vast wealth influencing this country? To what ends is it to be conserved? What bearing has it upon the outlook, initiative, creativeness and security of the great body of salaried workers and wage earners? What new problems does it present to the churches? What meaning has it for home missions?

To such considerations of population and our national wealth there may be added:

Improved methods of transportation and communication, facilitating a freer exchange of ideas and increased mobility of population.

The dominance of the city, and the rise to power of the recent polyglot populations.

Standardization of life, making for mechanical uniformity of mind and manners, and the dehumanizing effects of monotonous toil in factories and shops.

With the growing economic surplus, an increasing pressure for foreign markets and investment opportunities.

Exaggerated and irresponsible nationalism. The waste, destructiveness and deadliness of modern war.

Frequent denial of civil liberties.

The ignorance and indifference of the electorate.

The passing of old authority from the institutions of religion, and the breakdown of the home.

A score of millions of children and young people in this country without religious instruction.

The establishment of great educational and philanthropic foundations with a wide range of interests and activities, the latest among which (1928) is a Religious Education Foundation for the purpose of forwarding Christianity through religious education.

The hopeful and increasing activities and responsibilities of women in every sphere.

Let the list be continued. Let the inquiry be pressed. These are situations which must enter into any consideration of the current home mission of the church. The home mission agencies have long advertised their purpose to make America Christian. But how Christian? Can we conceive of what America with all her resources would be like if brought under the influence of Jesus Christ? What differences would this make? We are in the grip of a social philosophy which faces concrete situations in the light of broad principles. We offer the principles of Jesus as a solution of our current problems. Have we dared to apply them? Do we know how? We offer to a distraught world Jesus' way of life. What experimental knowledge have we of where that way leads us in the maze of modern industrialism? "The modern church," William Adams Brown concludes from his survey of the church in America, "must follow the individual through his varying experiences in the world of today. It must face the social issues of our time as they meet us in the struggles of capital and labor, in the strife of race with race, in the rivalry of nation with nation, and be able to show that the gospel of Christ has a remedy and a program adequate for all forms of human need." With this conviction we may eagerly face the question, What next in home missions?

STUDY TWO

LEARNING TO LIVE TOGETHER

STUDY TWO

In this study the group is asked to look over the field of American life today, and in the conflict of the various races which in recent years have been thrown together in our communities, east and west, north and south, to observe that one of our outstanding Christian obligations is to learn the art of living together. New situations created by our changed attitude toward immigration and the policy of restriction, by the Negro migration to the North and by the flow of Mexican life from across the border, are taken into account. The contribution of the foreign-language church and of the neighborhood house is considered, and the ultimate responsibility of every parish church for its alien neighbors. All such institutional effort, however, is but an introduction to the larger fellowship we should aim to realize in a more Christian social order. What are the implications of the present situation for organized home missions? What is the responsibility of the group engaged in this study?

LEARNING TO LIVE TOGETHER

IN a chaste and beautiful colonial room in the old City Hall of New York, the mayor of the city was conducting an investigation of indignities suffered by a group of young Jewish internes in the King's County Hospital. Hazed by Gentile fellow-internes, they had preferred charges against their assailants in a city magistrate's court. The great room was filled with an audience which followed the proceedings with intent interest. With few exceptions it was an audience of Jews. A vastly greater audience in the city at large was enlisted through the widespread publicity the incident had gained in the newspapers. The inquiry in its official setting was dramatic. The mayor pressed his questions with the evident purpose of going to the bottom of the affair. There was every reason why he should do so. Himself a Roman Catholic, he was intervening in behalf of fairness and justice to men of a different faith. More than that, he was the responsible executive of a city of more than six million persons engaged in what is probably the world's most vivid experiment in living together. The intent group of auditors were representative of one and three-quarters millions of Jews living in that conglomerate

metropolis. Three out of every four persons in New York City are not more than one generation removed from a foreign land. The Italians alone number three-quarters of a million. In Harlem, in the upper section of Manhattan, there is a community of two hundred thousand Negroes, exceeding in size and importance any similar Negro community in this country. The issue faced by the mayor of New York extended far and beyond a hazing affair in a city hospital. Was it possible for these varied and polyglot races to make those adjustments, to maintain that unity of life and purpose, which are imperative in a democratically organized society? Can we learn the art of living together?

There is scarcely a community in this country that does not in some form or other have to face this question. It is not unique in this stage of American life; in its present emergent interest it is only more widespread and acute. From the outset America has had her problems of race and of race adjustment. No sooner had the Dutch established themselves in New Amsterdam than they were compelled to take account of twenty-three Jewish refugees from Pernambuco, Brazil. A vigorous protest was made to the Netherlands against the introduction of such a troublesome element into the population of the New World. Peter Stuyvesant, the colonial governor, complained to the directors of the Dutch West India Company (1654): "We have, for the sake of

this new and developing place and the land in general, deemed it useful to require them [the Jewish refugees] to depart; praying also most seriously in this connection for ourselves as also for the general community of your worships, that the deceitful race —such hateful enemies and blasphemers of the name of Christ—be not allowed to infect and trouble this new colony"[1] The unwelcome Jews were permitted to remain and were given full freedom to live and trade in the colony. They were the forerunners of what is today the most extraordinary Jewish community in the world.

In the Annual Report of the Commissioner General of Immigration there is a graph which visualizes the flow of immigration for each nationality from 1820 to the present time. As the early streams of migrants from the British Isles and from Germany narrow down, new streams from Italy, Austria, Hungary, and Russia spring up and broaden out, until they also are diminished by the influence of the Great War and by our recent restrictive legislation, and appear to dry up. With each successive movement of population new elements have been introduced into our American communities. Fresh adjustments have had to be made between older Americans and the newcomers, and between conflicting European groups thus thrown together in our congested city and industrial centers.

[1] John S. Conning, *Our Jewish Neighbors*, p. 28.

EVERYBODY'S QUESTION

Looking across this country today, in the industrial zone east of the Mississippi and north of the Ohio River, this matter of human relationships, of learning to live together, is largely one for European groups and the older American populations. Fourteen states in this area have nearly three-fourths of our foreign-born population, and almost seven-tenths of the native-born of foreign or mixed parentage. The situation is acutest in the cities, in which three-fourths of our foreign-born have located. Each city presents its own distinctive problem. New York is overwhelmingly Jewish and Italian; Chicago, with her great colonies of Poles and Czechs, is one of the chief Slavic centers in the world; lesser cities in New England mingle French-Canadians with Poles and Portuguese.

The matter of working out satisfactory adjustments with the Negroes is still and predominantly a Southern question. Over eight million Negroes, or nearly eighty per cent of the total, live in the twelve distinctly Southern states. "Every 'Southerner,'" writes a man of the South, "lives constantly in the presence of this race problem; he could not evade it if he would, for he faces it hourly on the streets, in business, and in the home. It has a sobering effect upon him when he gives himself to serious reflection. With him it is a vital fact to be

practically met rather than a theoretical subject for academic discussion." [2] With the movement of Negroes to the North during and subsequent to the Great War, our Northern cities have a share in this question which they cannot evade.

The Scandinavians color the civic and social life of the Northwest, while on the iron ranges of Michigan, Wisconsin, and Minnesota the Finns are a significant element. Whole areas in the Middle West are still strongly under the influence of the older German settlers. In Fresno County, California, in the heart of the raisin district of the San Joaquin valley, you live with the Armenians.

Absorbed with the vexing problems of modern industrialism, the congestion of European immigrants in cities, and the breakdown of an old rural economy, few Easterners have any appreciation of the question the Southwest is facing today in its vast Mexican population from across the border. Conservative estimates locate a million two hundred thousand Spanish-speaking folk in five of these states, including Colorado. Texas leads with five hundred and fifty thousand. In New Mexico the Spanish-speaking population is largely native American, dating back the occupancy of their mountain plazas a hundred and fifty years. There are whole counties in that state in which Spanish is the prevailing language. San Francisco's picturesque

[2] Elmer T. Clark, *Healing Ourselves*, p. 72.

Chinatown is still the largest Chinese colony in America, though the total of sixty thousand for the country as a whole seems negligible when contrasted with the more than three million Poles. That so much ado should be made over the presence of a few more than a hundred thousand Japanese is past understanding, even when it is recognized that two-thirds of this number live in California. Insignificant as these scattered Chinese and Japanese colonies may appear, a keen observer has suggested that they are exposed nerves, peculiarly sensitive members of the national bodies of China and Japan.

Wherever you go in America you are thus thrown together with members of another race, or of an assortment of nationalities, who speak languages which are strange-sounding and unknown, who have come to us out of ancient backgrounds with dissimilar cultures. How in all this mêlée of nationalities, of clashing races, are we to achieve understanding and establish something like unity of purpose? How may we learn to live together? And if we fail here, what hope is there of establishing international comity and cooperation, of attaining world friendship?

NATIONAL HOSPITALITY ALTERED

It is one of the anomalies of history that the aftermath of the Great War, carried on with protestations of a high idealism and for the saving of democ-

racy, should be a rising tide of nationalistic and racial hatreds throughout the world. This country has not been exempt. Our task of learning the art of living together has become infinitely hard, and this applies both to our relations with foreign nations and to the various nationalities which have made their home among us. Before the war European emigration to this country had reached flood tide. In 1907 the high-water mark of 1,285,000 immigrant aliens was reached. On the very eve of the war that record was almost equalled. Even then we used to wonder when the tide would turn. When, we asked, will the saturation point in American industries be reached? How much longer can our overflowing city communities stand the strain? Having packed four thousand Italians into a single city tenement block in New York, had the limit been reached? When we knew that for so many thousands America meant only disillusion and frustrated hopes, was it a kindness to these European peasants, under the conditions existing in American industry, to permit them to keep on crowding through our wide-open door? With the war immigration from the contending countries was automatically and practically suspended. And when the war was over and the armistice declared, and the nations had set about liquidating their losses, America changed her mind in this whole matter of maintaining an open door to the peoples of the world.

The first American immigration law was enacted in 1820. It was just a hundred years later, on May 19, 1921, that the first actual move was made to curtail immigration numerically. This Act of 1921 limited the number of aliens in any year to three per cent of the number of foreign-born persons of each nationality residing in the United States as shown by the census of 1910. This determined a total of 358,000. The meaning of this restrictive measure, and its implication for our American communities and for home missions, is illustrated in the case of the Italians. There being approximately 1,400,000 persons of Italian birth resident in the United States in 1910, Italy was entitled to three per cent of that figure, or 42,000. The quota was almost reached, though it so happened in that particular year that more Italians returned home than came over. In the year preceding the war 283,000 emigrants from Italy came to this country.

AMERICA FOR AMERICANS

After an eventful three years the Act of 1921 expired by limitation and was succeeded by the far more restrictive Immigration Act of 1924. This law retained the quota limit principle, but fixed the quotas at two per cent of the resident population of any nationality as shown by the earlier census of 1890. It is no secret that the underlying purpose was to bring about a radical restriction of immigra-

tion from southern and eastern Europe and the Near East, but without materially interfering with a normal or even considerably increased movement from the countries of northern and western Europe. The Act of 1924, moreover, in the so-called National Origins measure, embodied a radically new proposal with reference to America's future growth. This feature of the Act which was to become operative July 1, 1927, provided that the annual quota from any country "shall be a number which bears the same ratio to 150,000 as the number of inhabitants in continental United States in 1920 having that national origin bears to the number of inhabitants in continental United States in 1920." The provisional quotas set up under this National Origins plan allowed Germany 23,000 as compared with a quota of 51,000 based on the foreign-born German population of 1890; the quota for Great Britain and northern Ireland was increased from 34,000 to 73,000, while the quota from the Irish Free State was reduced by 14,000. The quota for Italy was made 6,000, and for Russia, 4,800.[3] The traditional spirit of Pan-Americanism exempted from the quota provision Canada, Newfoundland, Mexico, Cuba, Haiti, the Dominican Republic, and the countries of Central and South America. No

[3] Several unsuccessful attempts were made during the Sixty-ninth Congress to repeal the National Origins provision of the Immigration Act of 1924. The effective date has been twice postponed, first to July 1, 1928, and then to July 1, 1929.

quotas were assigned to nationalities ineligible to American citizenship, thus definitely excluding the Chinese and Japanese and further wounding the sensibilities of two great peoples.

There were two underlying purposes in this new immigration policy of the United States. One was the erection of definite barriers against the flow of immigration from foreign lands. The other was to admit each year a miniature replica of the American people as their proportions stand today. It was designed that the people who come here from other lands shall be of the same general types as the earlier settlers and their descendants, so that the nation might grow in a reasonably homogeneous manner. "Now aslyum ends," a member of Congress is reported to have said. "The melting-pot is to have a rest. The nation must be completely unified, as any nation in Europe or Asia." Whether such unity of national life and purpose is to be secured through such a process, however, will bear examination. Bruno Lasker in his pamphlet, "A More Perfect Union," observes, "The idea of a fixed American type and fixed American institutions has been substituted for the idea of an American in the making."

RECENT MOVEMENTS OF POPULATION

While America, following the Great War, was thus reconsidering her attitude to European immi-

gration, two other movements were in process which vitally concern the churches in their home mission, and further condition our problem of living together. From 1914 to 1918, 450,000 Negroes came North and most of them remained. An estimate of the United States Department of Labor reports that 238,000 Negroes have migrated North since 1920. As there was a large migration of white people from the South at the same time, it is fair to assume that this movement was largely economic; the people of the South responded to the same appeal that our Northern industrial centers had made to the peasant populations of eastern Europe. Associated with this desire for work at better wages was the hope on the part of the Negroes that a nearer approach to equal opportunity would be found.

As the restrictions of the new immigration policy did not apply to Mexico, a side door was left open for another significant movement of life from across the Rio Grande. The development of irrigation projects in the Southwest, with the increase in beet, cotton, and fruit acreage, brought the Mexican. For nearly fifteen years Mexico has been in a chronic state of revolution. Agriculture and industry have been almost destroyed; property and life have been insecure. Of strongly idealistic temperament, mystical, impractical, peace-loving, beauty-loving, improvident, it is easily understood why the Mexican has turned his face northward. A home,

plenty of work, good pay, peace and security, good schools and an open door, all formed an appeal not easily resisted. The net increase of Mexicans through immigration to our population in the seven years since 1920 is reported officially as 369,000. How many were added unofficially will never be known.

This recent legislation restricting immigration marks a revolutionary change in our long established American attitude to other peoples of the world. Various groups contributed a supporting public opinion: the Federation of Labor, the American Legion, and many sincere purists and eugenists who believe that the further influx of the races of southern and eastern Europe, or the coming of the peoples of Asia, would mean the deterioration of our race stock, the lowering of our ideals, and the end of the American people. There were those also who feared an invasion of radicalism.

IMPLICATIONS FOR HOME MISSIONS

How far the constituencies of the Christian churches in America have followed this trend of affairs, or have given their interest to the underlying economic, social, and political philosophy involved, is a question. The situation is dealt with more or less piecemeal. Now that immigration from Italy is practically suspended, shall we organize more churches for Italians in this country? What is

to be done about the more than three million Poles already here? How many Hungarian-speaking missionaries can be employed in the next ten years? How far should we encourage young men of foreign birth or parentage to prepare for a foreign-speaking ministry? Shall we use the funds of our education boards to help educate such leaders? What is to be done about our foreign-language literature? What is a church to do when it finds itself enveloped by a Negro population? If to move out is the recourse, has the church any continuing responsibility for the community? What new responsibility is thrown upon our city mission societies of the North with the migration of colored people from the South? What is a rural church in Kansas to do when some fine morning it finds camped down by the neighboring sugar-beet fields a motley group of Mexicans?

Associated with these questions are others even more troublesome and disturbing to our Christian complacency. What is our attitude to the Jews in our community? In his illuminating little book on *Our Jewish Neighbors*, Dr. John S. Conning tells of a cartoon in a well known newspaper in which there is depicted a patriarchal Jew with a terrestrial globe in his hand, searching diligently for some spot where he is really wanted. After an examination of every part of every continent he turns from his fruitless quest with the exclamation, "This is

a large and beautiful world, but there is no place in it for me."

Any consideration of this subject brings us face to face with the Jewish problem, the most complex and intricate with which we have to do, Dr. Conning writes. "To approach it is to be confronted with some phase of every great question of the day, social, political, economic, national, humanitarian, and religious. Each phase deserves careful and extended consideration, for in each there are possibilities of misunderstanding and misjudgment. Yet somehow, if we are to secure any adequate comprehension of the position of the Jew in the modern world and of our relationship to him, we must seek earnestly for the causes of the long estrangement." [4]

Mr. Morsell, secretary of a Colored Young Men's Christian Association in Pittsburgh, was speaking of a colored lad of nineteen to whom he had just handed a card of introduction to the proprietor of a Liberty Avenue barbershop: "This boy was graduated last June from Schenley High School. He stood well in both scholarship and deportment. He was obliged to support his widowed mother and several younger brothers and sisters. And yet the best job I could command for this bright, clean-living, deserving product of Schenley High School was that of a bootblack or perhaps a janitor. This same lad, I believe, intends to study medicine when

[4] John S. Conning, *Our Jewish Neighbors*, p. 79.

he can get together the needed funds, but he will have to leave the city of his birth to pursue his medical studies—the doors of the medical school of our local university will be closed to him." In situations of this sort, and they can be multiplied indefinitely, the Christian churches face a more searching question than whether, in the distribution of their benevolent funds, they shall assume a scholarship for some Negro boy or girl in a remote mission school in Georgia.

As we thus face the question of how we may learn to live together, the churches and home mission societies are confronted by two broad considerations. One bears upon the character and scope of institutional activities set up with particular reference to the various racial groups. The other deals with the more subtle and vexing questions of our individual and group attitudes to people unlike ourselves with whom we are thrown together in the contacts of community life.

CONTRIBUTION OF THE FOREIGN-LANGUAGE CHURCH

The white sun of an early spring morning shone brilliantly on the old Spanish Plaza of Los Angeles. The long benches which flanked the open spaces of green lawn were filled with Mexicans, lolling in the grateful shade of palms and wide-spreading rubber trees. It was Sunday. A corner poolroom was crowded with players and onlookers. Young

Mexicans from across the border bought garish tinseled postcards, and lingered at news-stands over *La Opinión* and *El Eco de México.* Women shopped at the open stands, picking over the peppers and green tomatoes. The motion picture theatres were already enticing audiences by lurid billboard announcements of thrilling melodramas with plenty of gunplay. On the north side of the Plaza is the Spanish cathedral into and out of which moved a continuous stream of Mexicans. In the cathedral plaza there is a tablet which commemorates the founding not only of this old church but of the city itself. On this very spot on September 14, 1781, D. Felipe de Neve, the padres, and the pabladores came to found a pueblo. They reared a cross, read the proclamation of Carlos III, King of Spain, and called it the City of our Lady the Queen of the Angels. The corner adobe of the mission was laid in 1814.

On this Sunday in April seven masses are sung, the first at six o'clock. A seat is found on a wooden bench near the open door. It is ten o'clock. A mass has been celebrated and a wedding party hurries out, the short skirts and painted lips of the young Americanized bridesmaids being in strange contrast to the aspect of the reserved faces of the Mexican women with their black mantillas. At the entrance is an altar with a figure of the crucifixion. Under the altar behind a glass is a recumbent wax figure of

the entombed Christ. A tall brass candelabra stands on the floor with a score of little candles burning. A Mexican laborer clad in a black shirt enters, takes a candle from the box, lights it, places it in the candelabra, and drops a coin in the offering box. He kneels at the altar with eyes lifted to the crucifix and arms outstretched. A little boy in blue overalls who attends him kneels at his side and stares at the entombed Christ behind the glass plate. The odor of burning incense floats along under the low and handworked beams. The organ is playing. A priest comes down the aisle and sprinkles the kneeling worshipers with holy water. As one audience files out another enters from the courtyard.

On the eastern side of the plaza there is another church of Spanish architecture and more imposing. It is flanked by a four-story church house and community center devoted to a recreational and social service. Here is located the Plaza Mexican Church, a home mission project of the Methodists. In the basement of the church the Sunday school is in session, with an attendance of over two hundred. The large classes of young people arrest attention. The teachers are all Mexicans, members of this church. In a room at the rear, Dr. E. M. Sein, language pastor, is addressing a class of forty young men, among whom are high school and university students. They are well dressed, alert and inquiring. At the close of the church school the service of

morning worship is held in the dignified and appropriate auditorium. A vested choir of over thirty voices takes its place back of the pulpit. The congregation shares in a reverently ordered service conducted in Spanish. At the close of the dedication service held in this church in the spring of 1926, Dr. Sein gave a fervid call to complete consecration, as a result of which fourteen men and women came forward and knelt in prayer at the altar, giving their hearts to God. The church membership is now over three hundred. The Epworth League has seventy-five members. In a recent year the congregation contributed two thousand dollars toward self-support and the missionary work of the denomination. The community center carries on a medical and clinical work under the direction of a staff of consecrated Christian doctors. About two hundred and fifty patients are cared for each month. A general-aid department furnishes legal aid and advice, secures employment for needy folk, and carries on an extensive family case work.

What contribution does such a foreign-language church, which may be reproduced in other Midwestern and Eastern cities among Italians, Hungarians, and the various Slavic groups, make to the art of living together? In what ways does it introduce its constituency to America? What preparation and training does it give for American Christian citizenship? You are aware at once of the

contrasting differences in the two worshiping groups, the one there in the old cathedral and the other here in the Plaza Community Center. Both are marked by reverence, by deep religious feeling and aspiration. For the kneeling Mexican before the crucifix, religion is full of mystery; the images, the odor of incense, the priest before the altar, the tinkling bell of the mass, satisfy something of the yearning of his limited life for the unseen. For the group in the evangelical church, religion, while still full of mystery, is something shared. It is plain that these Protestant Mexicans are associated in an undertaking of their own, into which something of their life purpose is being poured.

No other missionary project engages so large a proportion of adult immigrants as the foreign-language church; no other has thus far enlisted so much democratic cooperation. Young men and young women of rare Christian spirit and character have been developed through these churches for Christian leadership in church and community. The Plaza Community Center and other churches like it interpret to these alien groups, for whom Protestantism is an almost unknown thing, the freedom, liberty and cooperative spirit of the evangelical church in America.

With the virtual closing of our doors to European immigration, is there danger of a somewhat abrupt and changing attitude on the part of home mission

agencies to this approach to our immigrant communities? In the Southwest where the tide of Mexican life continues, and in the Middle West where the Mexican is a steadily increasing factor, is there any adequate substitute for the foreign-language church? Has the possibility of this approach been outlived in our Eastern communities? Shall we let the Italian and Polish and Hungarian churches decline because of a waning interest and support? It is unquestionably a period when questions of this sort must be answered.

A hopeful policy with regard to the existing foreign-language churches would suggest that such projects be carefully restudied in reference to their neighborhoods. The question should be asked: Has this church a continuing place in this particular neighborhood or community as a bilingual church and eventually as an English-speaking church? In this sense, has it a clear and non-competitive field? If so, let the denomination, through its city or home mission society, throw about such a church every possible encouragement; let it be given any added equipment required, and such trained leadership as will help it command the continuing loyalty of its young people. The transition from a foreign-language church to an inclusive and community-serving church may so be assured.

When every possible word of commendation has been said for the foreign-language churches and for

the devotion of their ministers, who have faced difficulties and discouragements wholly unknown to the average American minister, two questions arise as we look over the broad and fertile field of our immigrant communities and take account of the extent of Protestant home mission effort. Has the Protestant church failed? Has it given anything like an adequate home mission service to these new Americans? Or, in the light of the meager progress made, is our traditional interpretation of Christianity through the churches competent to meet the life needs of these peasant populations enmeshed in American industry?

In his study of the Slavic populations in America, Kenneth Miller found three hundred and eighty-one Protestant churches and missions among them, served by about three hundred pastors, missionaries, and colporteurs. Back of this work was the interest of all the leading denominations of this country. The total membership in these Slavic churches is thirty-four thousand, one-half of which number was attributed to the Slovak Lutheran churches. There are six million Slavs in America. While they come from Roman Catholic countries, or, in the case of the Russians and Bulgarians, from the Orthodox church, Mr. Miller stresses the fact that there are thousands upon thousands of Slavs who have a church of their own within reach but who never darken its doors, or at best enter the church

only on Christmas or Easter, or for a baptism, marriage or funeral service. Among the three and a half million Poles it is estimated that twenty per cent are to all intents and purposes unchurched; of the Russians, ninety per cent; of the Czechs, fifty per cent. "Two million Slavs, men, women, and children—one-third of the total population—are untouched by organized religion in America," Mr. Miller concludes. "This is an astonishing state of affairs when one recalls the place which religion occupied in their lives in the old country. Apparently America, which prides itself upon its religious life, has destroyed the Old World faith of these people without providing anything else to take its place." [5]

Has Protestantism been recreant to her opportunity? Or has she faced an insuperable task? Or, in the light of her experience, should the church question the processes through which she has sought to mediate the way of life?

THE NEIGHBORHOOD APPROACH

The city of Campbell, Ohio, rises on the abrupt slope of a hillside overlooking the Mahoning valley. Following the river as far as the eye can see are the tireless mills of the Sheet and Tube Company. Along the main street which follows the river are stores, poolrooms, and such cheap commercial recreation centers as the town affords. On the rising

[5] Kenneth D. Miller, *Peasant Pioneers*, p. 149.

ground well up on the hillside are the public school buildings and the red brick Slavic Catholic church. In this city of fifteen thousand, with the exception of a Methodist church on the outskirts well towards Youngstown, there is not a single English-speaking Protestant church. Religiously, it has been advertised as "the city Ohio forgot."

In the autumn of 1927 the Campbell Neighborhood House was dedicated to the growing aspirations of this immigrant and industrial community. This house is a home mission project sustained by local, state and national interests. The attractive two-story brick building of colonial design furnishes facilities for an educational and recreative program. At the rear there is a standard gymnasium, with stage and equipment for motion picture projection. It follows in general the type of community center found in Brooks House in the Calumet region, the Gary Neighborhood House, and the Kingdom House in St. Louis. The direction of this work is entrusted to the Rev. Z. Irshay, who himself traveled the road of the immigrant from Hungary and gained further education at Lake Forest College and McCormick Theological Seminary. He is an American citizen. From the steps of the Neighborhood House Irshay looked down over the city towards the valley with its mills. With a sweep of his hand, he said:

"Here in Campbell there are twenty-six nationalities engaged in making steel. They represent

almost every nation in Europe. We have also Hindus from Bengal, Arabs from Aden, Greeks from Greece, Turkey and Cyprus. Here are people who were incited in Europe to hate each other. Diverse cultures, creeds, customs, meet and mingle here. The children go to the public school. Many older folks go to their churches Sundays. Most of these national groups have their own lodges, some have their halls. The young people go to the poolrooms, dance-halls and cheap moving picture houses. There is one playground, in an almost grassless and treeless park, and it is not open after sunset."

"To what extent have our recent immigrants been assimilated to American life?" I asked Mr. Irshay.

"The immigrant in most instances is still an alien in America. Assimilation is still an unsolved problem, in spite of what some newspapers and some politicians would have us believe. The whole issue is beclouded by certain attitudes and beliefs about foreigners which keep us from an intelligent, open-minded and unbiased understanding of his mental and spiritual background, of his expectation of America, and of his possibilities of becoming a citizen in the community."

"And what are some of these current beliefs and attitudes which stand in our way?" was my inquiry.

"One is that immigrants, no matter who they are or where they come from, are mentally inferior to Americans of original stock. In recent years

Lothrop Stoddard, Madison Grant, Albert Wiggam, have all been propagandists for this belief. The immigrant, to be sure, *is* different; his environment, his moral code, his mental outlook, are different; but that does not mean that he is inferior. Indifference, sentimentalism, prejudice, are attitudes which handicap us. Indifference is probably the basic cause of the existence of the problem. We must see, as a church and as Americans, that immigrants are more than laboring hands, more than economic factors; that our future is bound up with theirs. The attitude needed for an effective nationwide Christian program for the gradual solution of this issue is that of an open-minded and sympathetic understanding of the immigrant's mind. We need to help him find himself and to discover greater possibilities for knowledge, for home improvement, for social sympathy, for mental and artistic expression, for personal self-realization, and for joy in the experience of living with others."

As we entered the cheerful lobby, the discussion turned on the purpose of the neighborhood house and how it could help these various populations to make their adjustments.

"Through all our activities and programs we must interpret the meaning of America," Irshay continued. "The formal method and content of citizenship classes is not only inadequate and defective, it is subversive of the purpose of citizenship. What

the immigrant needs is not so much to pass an examination on the form of our government as to know and to acquire the spirit of America. Our second task is to interpret race to race, nationality to nationality, creed to creed. A neighborhood house should be a laboratory and not merely a school; it should serve as a demonstration center. Our task is to interpret the Christian religion in terms of personal and social life and aspiration. The religion of the average immigrant is institutional, formal, and not personal. It centers around a church, ritual, fear, habit, custom, tradition, and the status quo. We are not trying to destroy anything that is of value in the religious life of our people. We are here not to destroy but to fulfil, not to supplant, but to supplement what they have or are."

In such polyglot communities as Campbell, where the approach through any one language would be impracticable, home missions has made an effective contact through the Christian neighborhood house or community center. Such centers profited by the experience and appropriated much of the technique of the social settlements. The program of the neighborhood house in contrast with that of the church lays primary emphasis on the small group rather than on the mass as the unit of interest. A church puts in the foreground of its program preaching and the Sunday service of worship. The size of the congregation is one measure of its success. The

neighborhood house begins with smaller units, a boys' club, a group of little children of pre-school age, a girls' cooking class, a chorus, a class in English and one in civics. In polyglot communities in all sections of this country the home mission agencies have been promoting these centers. In the Southwest among the Mexicans they bear the alluring name of "homes of neighborly service."

The Foreign-Born Americans Division of the National Council of the Protestant Episcopal Church is promoting "A Practical Parish Program of American Fellowship," with the slogan, "For Every Churchman a Foreign-Born Friend." "Contact with the best American citizens," it announces, "is what the lonely 'foreigner' most needs. Assimilation can come only through the establishment of mutual confidence, mutual respect, mutual service. Superficial Americanization has failed. Real Americanization must be through Christian American fellowship." [6]

The effectiveness of this approach is illustrated in a factory city of a hundred thousand. A woman, the wife of a public school principal, who was already in touch with a foreign-born group, took the initiative. The rector of the parish gave his hearty cooperation. The parish organizations were aroused in an educational program in which a representative

[6] *How to Reach the Foreign Born*, National Council of the Protestant Episcopal Church, p. 3.

of the National Council was enlisted. For the first time a joint service was held with the Assyrian mission, with an address by one who knew the Assyrians. This mission for some years had been permitted to hold services in the parish house—in the parish, but not of it. The Woman's Auxiliary gave a tea to the Assyrian Mothers' Club. The latter gave in return a most delightful tea in Oriental style and costume, with some distinguished guests, one an Assyrian professor at Columbia University. The woman leader called attention to the fact that there was near by a Russian parish of twenty-five years' standing. The fine Russian choir was invited to sing at the Episcopal church, and their priest took part in the service. The Girls' Friendly Society frequently invited the Russian girls to special meetings.

This remarkable woman, with the help of her husband and other parishioners, next organized a night school in the parish house, where the spirit of fellowship surpassed that of any regular night school. In the first year its fifty members ranged from students from the Universities of Moscow and Milan to illiterate peasants. Sixteen nationalities were represented and all enrolled were under thirty years of age. Through such first-hand contacts this parish was converted to a new appreciation of their new American neighbors.

The Woman's Missionary Society of the United Church of Canada, through its Department of the

Stranger, is enlisting the interest of the women's societies in the Friendly Order of the Good Neighbor, an order which requires neither budgets nor bylaws, but only an idea backed by willing hearts and hands. It presents a card of membership to any organization which reports that it has attained during the year thirty per cent of the forms of service outlined. The list is interesting, especially in its thoughtful concern for the immigrant in the open country, and includes such neighborly approaches as visiting on arrival; caring for harvesters and other seasonal labor; securing medical care in sickness; study classes in immigration; addresses and pageants on new Canadians; summer vacation schools; calling after pastoral visitations at weddings and funerals; teaching English, citizenship, vocational work; writing or sending literature to isolated settlers; helping to clear land, construct or repair buildings; helping to sell goods, to cook, to sew, to plant and to harvest.

TOWARDS UNDERSTANDING

In New York City a very definite contribution has been made to acquaintance with and understanding of the various radical, industrial and religious groups through "reconciliation trips," which ordinarily occupy a Saturday afternoon and night. Russia in New York, Turkish and Moslem international suppers, radical labor headquarters, mystical cults, Negro life and activities, are occasions for pil-

grimage. On a Saturday afternoon those bent on better acquaintance with the Russians make a beginning at the Russian Orthodox Church, a center for recent refugees from Russia. At a neighboring hall a native Russian, lecturer on Russian history at Harvard, discusses "Opposition Parties in Russia." The party continues its journey to the lower East Side where, at Labor Temple, Paxton Hibben tells "What the Communists Are Doing in Russia." A visit is then made to the Communist Workers' School to hear the director tell what the communists want to achieve in Russia. By this time the group is prepared for a Russian dinner at a near-by Russian restaurant with music from a Russian orchestra. Such an adventure provokes a world of new interest and awakens desire for more thorough understanding.

Our whole present policy with reference to immigration and immigrants, according to Alexander Goldenweiser, is dominated by the conviction that certain European nations are psychologically or culturally inferior to others. We discriminate accordingly against the eastern and southern groups in favor of the northern and western groups. It is assumed that immigration is a national problem which each nation has a right to settle as its own convenience dictates. It is also held that to be successful a national culture must be uniform and homogeneous; that cultural diversity and difference in outlook and in habits of living disperse national con-

sciousness and result in cultural chaos, lack of solidarity, and national weakness.[7]

"Is there such a thing as racial superiority and inferiority, or was the Irishman correct who asserted that one race is as good as another—and far better?" asks Professor Fairchild of New York University. "Are mixed races as good as pure races, or better, or worse? There can be as yet no conclusive answer to these questions. Before the question of race superiority can be settled, there must be universally accepted criteria of racial value by which particular races may be appraised. Nothing of that kind now exists." [8]

"Race relations are just human relations," Dr. Will Alexander has said. "The building up of a constantly enlarging group of white and colored men in America, men who stand together, is the only basis upon which can be built better race relationships. Men are persons first. The color is secondary." This is the inspiring idea back of the Commission on Interracial Cooperation, which aims to build a bridge across the existing gulf between intelligent white men and intelligent Negroes. Its technique is based on conference and cooperation.

We learn to live together only in practice. As concrete situations are faced and as we face them together, better attitudes are developed. "Points of

[7] Alexander Goldenweiser, "Immigration and National Life," in *Population Problems*, edited by Louis I. Dublin, p. 206.
[8] *Ibid.*, p. 151.

strain" as between white and Negro Americans are found by Dr. George E. Haynes to occur in the ranks of labor. Negro workers have entered by the thousand into such industries as iron and steel, garment and building trades, meat-packing, automobile and glass industries, and in many departments of railroad maintenance and operation. Here is a question for organized labor. Another point of strain is found in government and political life. This has led to suffrage laws which have virtually disfranchised the Negroes. Social segregation, reflected in "Jim Crow laws" which provide for separation of white and Negro passengers on street cars and in railroad trains, and various efforts to segregate colored people in neighborhoods, is another point of strain. The lynching menace is another. Efforts of Negroes for larger and better provision for public school education has often been a friction point. One of the striking aspirations of the Negro people has been their eagerness for education. There has been an intense and increasing sense of injustice among Negroes over the division of public school funds in states where there are separate schools for these races, and over the cold reception they have had in educational institutions elsewhere. Here are real and immediate situations which the churches in their current home mission must face.

There is no more helpful statement concerning this matter of our learning to live together than that

of Professor Carver: "It may be laid down as a general law that anything which separates people into sharply distinguishable groups, whether it be a geographical boundary, a racial difference, a difference of religious creeds, or a class distinction, will produce between the groups thus separated, first, ignorance of one another, then suspicion growing out of that ignorance, then misunderstanding growing out of that ignorance and suspicion, and finally open warfare whenever a pretext is found; whereas anything which bridges over these gaps or brings people together regularly and normally, creates, first, knowledge of one another, then confidence instead of suspicion, then understanding instead of misunderstanding, and finally lasting peace because no difficulty seems large enough to serve as a pretext for war."

To help bridge the gaps between racial and industrial groups, to carry on a work of interpretation through education, conference and situations cooperatively faced, to project, in a word, a ministry of reconciliation, is the contribution of great promise which home missions may make today to the art of living together.

At the University of Illinois a Jewish rabbi, a Roman Catholic priest, and a Protestant minister collaborated in writing this prayer for the use of individuals and churches at the university:

"Almighty God—We who are members of differ-

ent races and faiths desire together to acknowledge thy Fatherhood and our kinship with each other. In our difference we find that many of our hopes, our fears, our aspirations, are one. Thou art our Father, and we are thy children.

"We are heartily sorry for the mists of fear, envy, hatred, suspicion, and greed which have blinded our eyes and thrust us asunder. May the light that comes from thee scatter these mists, cleanse our hearts, and give health to our spirits. Teach us to put away all bitterness and to walk together in the ways of human friendship.

"Open our eyes to see that as nature abounds in variation, so differences in human beings make for richness in the common life. May we give honor where honor is due, regardless of race, color, or circumstance. Deepen our respect for unlikeness and our eagerness to understand one another. Through the deeper unities of the spirit in sympathy, insight, and cooperation may we transcend our differences. May we gladly share with each other our best gifts, and together seek for a human world fashioned in good-will under thy guidance. Amen."

STUDY THREE

OUTLOOK FOR THE CHURCH IN TOWN AND COUNTRY

STUDY THREE

In this study the group, whether in city or country, is asked to take stock of the present conditions in our agricultural communities and to inquire how the town and country church is faring. No field in recent years has received a more interested attention from organized home missions. It is desired that the group on its own account should make some investigation of conditions in town and country communities near at hand, those environing a city or in the open country itself. How far is this local situation representative of a national condition? The problems of the farmer, and the state of the town and country churches in general, are considered. Three areas for a hopeful advance are taken into account.

OUTLOOK FOR THE CHURCH IN TOWN AND COUNTRY

WHAT is the matter with the farmer? What is the matter with the farmer's farm? How fares the farmer's church? Not in a long time have the farmer and his fortunes so enjoyed the center of public interest. Politicians are hard pressed to devise legislation that will placate the farmer vote. Bankers are confronted by the seriousness of a long list of failures among the country banks. The representatives of more than thirty denominational home mission societies recently devoted an entire annual conference to consideration of the state of the country church. The American Country Life Association, a fellowship of all interested in the social modes of life in the country, has been equally concerned. Even blasé city folk, the ultimate consumers of the farmer's product, are awakening to the fact that something is amiss with agriculture.

It is a question whether anyone who has not had some roots in the soil can with understanding and sympathy appreciate the situation in the rural community. To a large and important constituency of the churches located in our cities, the whole matter

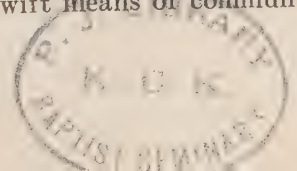
seems more or less remote, and as involved and difficult as it is distant. In view of the plight into which many small town and country churches have fallen, the question is raised whether it is worth while to contribute to home mission societies for the continued subsidizing of such seemingly bankrupt religious organizations. That young men and women, college graduates with professional training, should consider social or religious service in the open country is an even more critical question. The drift of young life is in quite the opposite direction.

This need of a more sympathetic understanding of the present state of agriculture and of the rural community is rather brusquely stated by a Western farm journal in a discussion of the increasing attention given by various agencies in New York City to the agricultural situation: "Perhaps what is most needed in New York is a school to educate the reporters, the editorial writers, and, above all, the publishers of the New York papers in agricultural matters. If these people knew more about farming and its importance to our civilization, they would not be so contemptuous of Western ideas."

The problems which focus around the farmer and the farmer's community vitally concern the churches in their current home mission. No section of the home field has in recent years received a more interested attention from our national home mission societies. Ten of the leading denominational agen-

cies have provided special departments for the promotion of town and country church work. A wide range of resourceful and pioneering work has been carried on. A rich and illuminating literature has been created by the directors of these departments and their associates on the field. *The Farmer's Church*, by Warren H. Wilson; *Our Templed Hills*, by Ralph A. Felton; *A New Day for the Country Church*, by A. Rolvix Harlan; *Beyond City Limits*, by F. D. Goodwin; *The New Call*, by Henry W. McLaughlin, who writes from the standpoint of the South: these and a long list of similar studies witness to the interest of the church in country life. The Institute of Social and Religious Research, the inheritor of the promising survey work of the Interchurch World Movement, has in the last six years published no less than a score of volumes bearing on town and country communities and religious life.

To a disinterested observer this whole critical American problem appears first of all to be a question of economics, of the conditions under which the agriculturist raises his product and markets the same. That the fortunes of the country church are tied up with the prosperity of the farmer is clear. Our observer is reluctantly sensible that the peaceful seclusion of the old homestead of his boyhood memories, with its horse-drawn vehicles and oil lamps, has been invaded by a modern world mechanism which has introduced new and swift means of communica-



tion, automobiles, telephones, the radio, along with electric lights, iceless refrigeration, and washing machines. Revolutionary changes have been wrought in the farmer's community. Even the most casual observer notes the disappearance of the little red schoolhouse, and the emerging prominence on the countryside of the more pretentious consolidated school. He opines that much of the difficulty of the country church is occasioned by a surplus of religious privilege of a sort, and that the new day for the church in the village and open country is a good deal dependent upon a better trained, more resourceful, and better supported country minister. Finally, our observer is disposed to resolve the whole problem by committing it, as most problems are being committed in this distraught post-war period, to rural youth.

DRAB PICTURES

In the spring of 1927 the New York State Crime Commission gave to the public the results of an inquiry into the causes of crime in rural communities. Studies were made in two counties in the south-central part of the state which were believed to be fairly representative of other rural districts. Bleak social environment, lack of proper amusement, an increasing tendency on the part of the young people to hunt thrills with the aid of automobiles and hip-pocket flasks, failure of churches to meet changing social needs, and lax law enforcement presented a drab

picture of country life. The lack of any cohesive force was playing havoc with many rural communities, it was reported, because young men were not interested in farming, and both boys and girls sought to escape from their limited environment.

In a beautiful valley in the foothills of the Catskill Mountains the village of X with its twenty-five families straggles along Main Street. There are two general stores, a creamery, a hardware store, a feed store, and an improvised barbershop and poolroom kept by one of the pillars of a local church. A blacksmith shop is the rendezvous of the older and younger men when the farm work is done and on rainy days. The dullness of the seasons is enlivened by moonshine and bootlegging. Twenty years ago the village was prosperous, boasting two hotels. Set down among the hills and spring-fed streams, it was a fair place to live in. Today the young people have deserted the village for the cities and larger towns. The one-room district school is poorly equipped, is without a piano, and enrolls thirty children, aged from six to sixteen, for whom there is one teacher. The school is without a playground other than a small patch of ground which is more of a mud hole. There is no doctor or dentist nearer than ten miles and there is no district nurse. In this village the two churches, Methodist and Baptist, are struggling to keep alive. The Methodist minister conducts service Sunday afternoons as one point on a circuit, and

three hundred dollars toward his salary is raised through collections, dinners and suppers. This service is all that he feels he can give because of his many duties. He seldom makes a pastoral call and does not believe in any program of a social character. The Baptist church, which sponsors a small Sunday school, has not had a regular preacher for many years. At present a minister from a near-by village preaches on Sunday evenings and makes occasional calls. Both the church buildings are in a run-down condition, with leaking roofs, poor lights, smoking stoves, and uncomfortable pews. Nearly every family owns a car, no matter how hard it is to meet the monthly payments, and when Sunday comes the village is all but abandoned.

It is such aspects of rural life in many of our older communities that must engage attention and arouse profound concern on the part of the church at large. American Protestantism struck its roots deep in the soil. The church in America has been a distinctive rural institution. The country church until recent years has stood preeminent in rural affairs. And now, in a more or less decadent or retrogressing rural community life, to find the country churches worsted and impotent provokes question as to the competency of organized religion. It has long been the boast of the country churches that they have furnished men and women of character and of commanding leadership for the nation; that the urban

centers and city churches have profited by the tide of young and hopeful life sent to them from the country districts. With the breakdown of whole counties and the decreasing influence of the churches, where is rural youth now left?

PERSPECTIVE

Any discussion of the country problem must recognize that it carries from coast to coast. A wide variety of situations must be taken into account. It will be protested that the findings of the Crime Commission of New York State in two New York counties are not representative of rural life in America. Read the literature of the Chamber of Commerce of any up and coming county in California or of the Pacific Northwest, and a little paradise is set up in striking contrast. Anyone sincerely interested in arriving at a fair appraisal of conditions in town and country communities, and with particular reference to the conditions and present influence of organized religion, will do well to study situations near at hand, and then to inquire if they are widely reproduced and thus representative of a national condition.

RURAL POPULATIONS

When the last census was taken in 1920, much was made of the fact that for the first time in the history of this country more people lived in the city than in the country: to be exact, 48.6 per cent only of

the total population was designated as rural. This, however, was simply a more or less arbitrary division of our population into two great groups, those who live in places of less than 2,500 population and in the open country being classified as rural and the remainder as urban. Within the rural area so defined there is a group of incorporated villages of less than 2,500 population, whose population remains in rather constant proportion to the general population: 8.5 per cent of the total in 1920. The remainder of the rural population, 40.1 per cent of the total population, is divided between unincorporated villages and open country. This division of population is not based upon occupation. Among the fifty million people thus counted as rural are those who engage in fisheries, mining, hunting, lumbering, and various small industries which create more or less specific problems for the churches. In 1920 the farm population of 31,614,000 comprised about thirty per cent of the population of the United States. A careful estimate of the farm population by the United States Department of Agriculture, January 1, 1927, gave approximately 28,000,000.

The Institute of Social and Religious Research sets off the town and country area as that which includes all population outside of incorporated places of 5,000 or more, with an aggregate of 56,000,000 or 53.2 per cent of the total population of the United States. Home mission administrators generally

accept this division. Within this town and country area there are 73,230 communities. Of these, 20,505 are strictly open country communities, that is, they are communities which do not include within their bounds any hamlet, village, or town. The Institute reckons the open country population as exceeding 35,000,000. Seven-tenths of all open country communities are in the South, where the type of agriculture and the type of social life have combined to make for a multiplicity of small open country social units.[1]

FARMS AND FARMING

"Not only is agriculture an industry, but as a matter of statistics it is the nation's biggest industry," writes Evans Clark. "In terms of investment it bulks larger than all of the country's manufactories, railroads and mines put together. Farms and farm property include about one-fifth of the total value of our export trade. It takes more power to operate the farms of the United States than to run all other industries. In a normal year farmers and farm workers buy nearly ten billion dollars' worth of goods and services produced by people off the farms.

1 Morse and Brunner, *The Town and Country Church in the United States*, pp. 39-40. This survey has used an arbitrary and uniform terminology; that is, it defines as a city any place over 5,000; as a town, any place from 2,500 up to 5,000; as a village, any place from 250 up to 2,500; as a hamlet, any place from 25 up to 250; the remaining population being classified as open country.

Out of 973,000,000 acres of land in this country available for farm purposes, only about one-third is actually under crops. From 1920 to 1925 an actual decrease in farm acreage took place, the first in American history." [2]

The period since 1920 has been one of agricultural depression, of low incomes for farm operators, of heavy shrinkage in the value of farm properties, and of low return upon capital invested. It has seen the growth in Congress of a strong farm bloc, and a large volume of agricultural legislation. It has been a period of unrest and increasing agitation.

The situation is briefly summed up in the *Magazine of Business* for September 1927. "The farmers' share of the national income in 1926 amounted to 9.7 per cent, the lowest portion earned by agriculture since statistics have been compiled. The average share of agriculture in the national income during the past five years is 10.3 per cent, less than half of what it was prior to 1914. During the five years 1909-13, the farmers' income averaged 20.7 per cent of the national aggregate. In the high year 1910, farmers earned 21.7 per cent of the income. Says Dr. Henry C. Taylor, who compiled these figures: 'Farm bankruptcies have been occurring more rapidly during the past three years than ever before. It is estimated that during 1926 there were 444 farm bankruptcies for every working day. Furthermore,

[2] New York *Times*, January 2, 1927.

as a result of this depression in agriculture, the agricultural population shrank 2,000,000 persons between 1920 and 1925, while the population of the United States increased 8,500,000.' "

Any approach on the part of the church to the problems of town and country life is bound to take into account the economic phase. Strong and flourishing country churches are not to be reared on a distressed and bankrupt agriculture.

For the relief of the farmer various solutions are offered. Aid and regulation by the Federal government; cooperation on an extensive scale among the farmers themselves; a more adequate agricultural credit system for long-term, intermediate, and short periods; the incorporation and capitalization of farming and the production of foodstuffs after the same manner in which steel is produced; continued scientific research, experiment, and demonstration looking to more efficient production: these and other panaceas are offered for the farmer's plight. In certain sectors there is a growing feeling that politics have made for the persistent enrichment of manufacture and commerce at the expense of agriculture.

A conservative program, so far as Federal aid is concerned, is advanced by the *Progressive Farmer:* "There is need for a national program with regard to agriculture; for a national board, free from political domination, which will serve as a watchman and spokesman for the farmer; and for some national

policy which will keep our unpreventable temporary surpluses from becoming disastrous." "It must be remembered," says a recent illuminating report on Agricultural Credits, "that agriculture is unintegrated as compared with urban industry. It consists of six million units of production, freely competing. It adjusts itself slowly to changes in world business. Though groping toward integration, it has not yet been able adequately to cope with the pressing problems of the post-war period. It has been forced to commercialize itself without having developed the techniques of urban industry."[3]

"Is the American farmer to become a peasant?" asks Professor Dodd, teacher of American history in the University of Chicago. "If the sons of farmers continue to fill the vacuum of the cities due to restricted immigration; if the wealthier farmers and prosperous men from the cities continue to buy great tracts of land and set up industrial units of the farms, there may be a new farm feudalism which may secure a reasonable return for farm products. That would mean the slow disappearance of the millions of free 'independent' farmers such as Jefferson imagined when the republic was created. It would surely mean great numbers of the more stupid of the country working for wages as tenants on the lands of others, working and unable to better their condi-

[3] Department of Research and Education, Federal Council of the Churches, 1927.

tion, unambitious and broken like their forebears in Europe." [4]

It is not possible here to do more than indicate the range of discussion which the underlying economic phase of rural life takes. It is sufficient to urge that there can be no real solution of the farmer's problem or rehabilitation of the farmer's church apart from the working out of a sound economics for agriculture. Is this critical issue apart from the business of organized religion?

A WAY OF LIFE FOR THE COUNTRY

At heart the question of the rural community is more than one of economics, of efficient production, of marketing, of credits, important as these considerations are. They will not be lost sight of. The real issue is whether the countryside can provide a way of life, not merely a way of making a living. This is the immediate opportunity of the town and country church and of a prophetic home missions. While giving full recognition to the interdependence of city and country, the countryside must possess its own soul; it must, through experimentation, establish for itself new values and meanings for life. As stated by one economist, "Country life is for the present sterile, dull and uninspiring because its objectives are qualitatively not different from what

[4] "Epic of the Embattled Farmer," New York *Times*, July 24, 1927.

they were fifty years ago. Indeed the situation has a darker side, since the dominant rôle of the city tends to reduce rural aims to the status of imitation; the farm family's motivation tends to become a belated effort to get a few of the same things which city people seem to want and already have. . . . Rural civilization in the United States has degenerated into dependency; it is now auxiliary to urban life."[5]

In an address before the Tenth Annual Conference of the American Country Life Association in the summer of 1927, C. J. Galpin of the United States Department of Agriculture inquired concerning the crisis in which rural society finds itself today. The cities, he recognized, have slowly but constantly gained upon the country and passed it. "Cities and industry will doubtless move far ahead of country and agriculture in population. But is the farmer, through continual discouragement and a consequent process of replacement of farmers of high intelligence by farmers of lower intelligence, on the way to becoming a negligible and disappearing factor in American life? My answer is no; because the farmer's scientific attitude of mind, and especially his scientific grasp of rural human relationships, is bound to save and in fact is already beginning to save rural society for a social rôle which will be a noble sequel to its social pioneer rôle during the first two hundred years of American history."

[5] *The New Republic*, December 8, 1926.

STRENGTHENING THE COUNTRY CHURCH

The total number of town and country churches is 101,477. Of these, 5.6 per cent are located in towns, 30.7 per cent in villages, and 63.7 per cent in hamlets or in the open country. The great preponderance of country churches is in the South, which has more than one-half of the whole number. Out of every ten town and country churches there are only three which do not have to share their pastors with other churches, and half of these pastors engage in other occupations. Thus only 15 per cent of all town and country churches have full-time resident pastors. The total membership of the town and country churches is approximately nine millions. The total number of ministers serving them is 60,000. The average annual salary of town and country ministers is $1,400. In arriving at the figure, an allowance of $250 a year was made in addition to the cash salary where a parsonage was provided rent free. "There is still a great task of church extension in rural America," the survey of the Institute concludes. "We need more churches, more Sunday schools, more ministers. This need is obviously related to our need of a better distribution of our existing church strength—of church organization and personnel. There is need also for more effective methods of operation."

If the church in its current home mission is to have

a hand in the revival of country life, it will require, among a wide range of considerations, to conserve its resources and more vigorously and unitedly to attack the waste and ineffectiveness of small and competitive churches. It will recruit, properly prepare, and adequately sustain a competent Christian leadership for the town and country community. It will reconsider and extend its whole present educational program, both through the home mission schools and the educational activities of the local churches. These are not new proposals. They are the staples of all clinics over the more or less moribund bodies of town and country churches. They lose nothing of their force by this constant iteration. Their significance will appear when our denominational leadership dares to make practical application of them.

THE SITUATION TODAY

"The greatest religious development of the next twenty-five years in the rural towns will be fewer but better and stronger churches, with a great decrease in the bitter and selfish competition which now too often exists." This is not the challenge of a home mission administrator. It is the unprejudiced outlook of the editor of a farm journal, the *American Agriculturist.* Are we paying the penalty today of an over-zeal in churching the rural communities of America? The motives that inspired this outreach-

ing effort may have been wholly praiseworthy, and the ends in view the glory of God and the salvation of souls; but as we inventory the present state of the town and country church, an unprejudiced observer can arrive at no other conviction than that the division of our forces into small and competitive groups is frustrating the high aims which the church holds.

The surveys of the Institute of Social and Religious Research furnish the most extensive and reliable data ever made available on the status of the town and country church. In their light, Charles J. Galpin of the United States Department of Agriculture says, "The problem of the rural church will never again utterly baffle the mind and bewilder the soul of America with vastness and confusion." A summary of the general status of the town and country church is based upon data drawn from 179 counties, located in forty-four states and 2,356 different communities. A town and country population of over two and a half millions is represented, exclusive of the Negro populations in Southern counties. Sixty-one per cent of this population is in hamlets and open country. "There is every reason to assume," the survey maintains, "that this body of data is reliably representative of conditions generally in the town and country areas of the United States as a whole." [6]

[6] *The Town and Country Church in the United States,* Morse and Brunner, p. 44 *seq.*

Protestant Christianity is represented in these 179 counties by 5,552 churches, exclusive of colored churches, served by 3,353 ministers. Sixty per cent of these churches are in the open country. For the whole number of counties there is on the average one church for every 463 inhabitants. There is a wide variation, however, both between counties and between communities within the same county. The inequities thus set up evidence the planlessness of Protestantism. In the proportion of churches to people, irrespective of location, the variation in county averages is from one church for every 163 to one church for 11,089. Rural church leaders are in general agreement that the ideal ratio of churches to population is one church to every 1,000 people. Only six counties out of the 179 approximate this norm. Sixty per cent have more than twice as many churches as the norm would call for, and fifteen per cent have more than four times as many. On the other hand, seven of the counties are undeniably underchurched. In counties with an ample number of churches, if they were properly distributed, there are often many communities which contain no Protestant churches and where the people do not live within convenient access to one. More than half of the churches surveyed have non-resident ministers, while about twelve out of every hundred churches have no minister at all. One-third of all the ministers combine some other occupation with the work of the

ministry. In the South and the Southwest the proportion is nearly one-half. The multiplication of churches in proportion to population, and the inadequate manning of the churches, contribute to the general decline. More than two-fifths of all town and country churches are not growing. Only one-half make an annual membership gain of ten per cent or more.

A BETTER DAY AHEAD

In Eldorado County, California, a movement is under way which holds out promise of a better day. Let the Rev. Ralph W. Bayless, one of the home mission executives concerned, tell the story in his own way.

"For something more than seventy years the Methodist Episcopal and Presbyterian churches have been at work in the county of Eldorado. During the past twenty years it has been almost the survival of the fittest. Church dominance has depended upon the local leadership. Under one pastor the Presbyterian church would take the ascendancy, only to retain it for a limited time until the Methodist group would take a refortified advance. At the end of the period both churches found themselves weaker than fifty years before.

"For three years now we have been working toward a unified religious program for the entire county. Both churches have adopted articles of federation

which meant not only a federation for the town of Placerville but for the entire county of Eldorado so far as the Methodist and Presbyterian work is concerned. In Placerville under the old plan we had two church services on Sunday, morning and night, with two ministers, two buildings, and two congregations of from thirty to fifty each. Under the federation only one service is held, with the combined congregation totalling over a hundred, thereby releasing the other minister, who is an associate, for the extension work of the county. At present we have seven preaching points, with even more mission schools, and far greater efficiency. We are systematically projecting a program of religious instruction, worship and welfare work for the entire county."

In a later chapter the various cooperative movements among the churches will be brought under review. Inasmuch, however, as the plight of the town and country church has received such emphasis, it is opportune and encouraging, in such experiences as that in Eldorado County, California, to have the assurance that where denominational machinery and local constituencies work together, there is a way out of many of our present difficulties.

FOR A NEW LEADERSHIP

The church as an institution is dependent in a peculiar way upon a paid and professional leader-

ship. There are probably as many loyal, devoted, consecrated men in the ministry of the country church as in any similar profession anywhere. They are the victims, however, of a system which has controlled all denominations. They have been set to a highly specialized and exacting task for which they have not been trained in the denominational colleges and seminaries which they have attended. And in many cases they have been ordained to a ministry with little training of any sort. "Most of the town and country preachers in the Methodist Episcopal Church, South," Elmer T. Clark writes, "have attended neither a college nor a theological seminary. Only about nineteen per cent are college graduates, these being for the most part, at any given time, young men who will soon leave the rural districts. The rural church must be given a more respectable place in the thinking of the denomination. No longer must preachers regard it merely as a 'stepping-stone' to 'something better.' Men ought to elect it as their life work and prepare themselves for its problems. The constant and frequent moving of preachers should be eliminated in favor of a tenure of at least four years; otherwise the pastor can never fully identify himself with the community life, master its problems, and become its leader. Of course all this implies a better support, and this will be forthcoming in due time if a trained ministry is provided; most communities are able to take care of a pastor if

inspired, led, and shown the way." [7] The Home Department of the Board of Missions of the Southern Methodist Church in its policy for the rural community stipulates: "A resident pastor giving his full time to the community, conducting services each Sunday, remaining four years in the parish, and receiving a minimum cash salary of one thousand two hundred dollars."

But a young man bent on devoting his life to the town and country community is more or less at a loss to know where to turn for the specific training required. Not long since, a questionnaire was mailed to thirty-two seminaries and divinity schools in the eastern part of the United States. Twenty-six of these schools replied. However inadequate the five questions may seem, the results of this inquiry are pointed and significant. In answer to the question: "Does your seminary offer a course in rural sociology?" nineteen reported no; seven yes. "Does your seminary offer a course in rural church administration?" Twenty replied no; six yes. "Does your seminary offer a course in rural recreation?" Twenty-four reported no; two yes. "Does your seminary offer a course in rural problems, program and organization?" Twenty-three replied no; three yes. And finally, in response to an inquiry concerning a course in community recreation, play and pageantry, only five indicated that they offered such

[7] Elmer T. Clark, *Healing Ourselves*, p. 273.

instruction. It was the conclusion of the inquirer that only three seminaries in the East are offering courses at all adequate for rural leadership training.[8]

Nothing is more hopeful than the attention which is being given by the national home mission societies to a more adequately trained ministry for the country community. When the Methodist Episcopal church faced the new responsibilities which its great centenary advance demanded, the Department of Rural Work of its Board of Home Missions and Church Extension brought nearly six thousand rural pastors into summer schools for intensive study of methods of procedure in rural church work. Other denominations are pursuing a similar plan for the continuing education of country preachers. The director of the country church work of the Presbyterian Church in the United States (Southern) has devoted himself especially to teaching in that denomination's theological seminaries and training school.

A SIGNIFICANT EXPERIMENT

There is no greater obligation upon the home mission societies than to develop a social-religious leadership for the more than eight million Negroes of the South, most of whom live in the rural sections. There are over 200,000 Negro farm owners in the South, and over 700,000 tenant farmers. Their

[8] Cf. Edwin E. Sundt in the *Christian Century*, August 4, 1927.

crops are principally cotton, sweet potatoes, rice and tobacco.

"Of all our agricultural pursuits, tenant farming among the Negroes, cursed as it is by primitive plantation methods, is at the bottom," said Dr. W. A. C. Hughes to a group of home mission leaders.[9] "Next to this misfortune," he added, "is an utter lack of diversified farming. With these two evils we can associate nearly all of those handicaps which make the Negro of the rural South the most challenging missionary opportunity of this land. With the plantations and the one-crop system of the South is associated debt and its twin brother poverty, the cabin and its lack of sanitation, privacy, and cleanliness. In the large plantation sections there is usually no home garden, which of course means unbalanced diet, with its serious consequences to the family and especially the children. Facilities for the proper type of the most rudimentary education are luxuries afforded by only a very few communities. We have benefited wonderfully by the Rosenwald schools, the Smith-Lever Act, state and United States home economics workers, and farm demonstration agents, but with all this assistance we must not deceive ourselves—these only touch the fringe of a great problem."

"Such conditions must lay heavy demands upon

[9] Adapted from a paper read at a meeting of the Home Missions Council, January 1927.

the church and its leadership," was an observation made to Dr. Hughes.

"It is apparent," he replied, "that the religious and missionary problems involved in these communities resolve themselves into questions of buildings and leadership. In our Negro farming communities the church is led by a woefully inferior ministry. The marvel of the rural-dwelling Negro in the South is his religious vitality. You must agree that any group of people who for three hundred years have worshiped God in the shanties they call churches, and have had their religious diet the once-a-month preaching by an absentee pastor whose major qualifications for leadership are a good pair of lungs and a good voice, must have amazing religious vitality. The fact that their empty souls find some nourishment in the husks upon which they must feed, is the most insistent call I know to the missionary agencies of the church.

"We are taking our preachers as we find them, and through a process of educating them on the job we are aiming to lift the level of our rural ministry. Because the men who will remain in our country appointments are for the most part those who have enjoyed no school advantages, we are bringing them to our training centers for summer school instruction. We grant scholarships which care for board, lodging and railroad fare one way. A scholarship averages

nineteen dollars, and we have granted over seven hundred scholarships."

"What sort of course have you found in your practice is most helpful to these ministers and their communities?" was a question.

"Our course consists of religious education, giving prominence to the play-way; home gardening, animal and poultry culture, horticulture, a simple course in health, including first aid in sickness or accidents, and the care of infants. We teach simple methods of constructing sanitary outbuildings, and what to do in an inexpensive way to improve the home and the church building. And we aim to keep in touch with these men as they go back to their fields and attempt to put in practice what we have taught."

"And you meet with some encouragement?"

"At one of our summer schools the men who had attended the previous year were asked what they had done to improve their charges. Here are two answers which are typical. From a pastor serving a town church: Established a playground; improved the church grounds; put a new wire fence around the church proper; installed a stereopticon; organized a club for girls; started a reading circle; installed a telephone in the parsonage; put on the every-member canvass; organized a teacher-training class. From a pastor serving a charge in the open country: Organized a community league; remodeled a school building; built a bridge across a creek in order to

give one section of the parish easier access to the church; held a farmer's conference; organized a teacher-training class; made out a recreational program, and held some kind of young people's function every Saturday afternoon."

This experience among the Negro preachers of the South raises a flood of questions bearing upon the leadership of the hundred thousand town and country churches in the United States. What are the implications of existing conditions for our theological seminaries? What sort of training should a country minister have? The national and state home mission societies are spending hundreds of thousands of dollars every year in subsidizing home mission churches. What is the measure of the interest of these societies in this matter of leadership? How much do they invest in developing a better qualified leadership for the town and country churches? In what ways may this leadership training be carried down to the lay personnel in the rural churches themselves?

But this desired training is not alone in the social sciences or in community betterment. With sympathetic insight Warren H. Wilson says: "The greatest need of the rural religious worker is an intellectual understanding of the religious life of the people about him. In other words, we need a theological advance. Country people have ceased to think freely about God because they have no organized teaching

about God wherewith to interpret the life about them. The order of nature is a closed book to the rural evangelist. Few preachers have a word to say about the beasts, the birds, the plants and the trees. Country people need to believe in God as the maker of the fields, the grower of the crops, the tender shepherd of the beasts, and to hear his voice as he walks in the cool of the day."

COOPERATIVE WORK FOR COUNTRY YOUTH

There are fifteen million children under twenty-one years of age in the open country sections of the United States. As an instrument of religious education the town and country church, by and large, is a poor agency for the training of a future Christian leadership for America's rural communities. One-half of the town and country churches have fewer than fifty active members each to begin with, and of this group a third do not have any Sunday school. A representative Sunday school in the open country will have an enrollment of about sixty and an average attendance of forty. Small as these groups are, in the aggregate they are of exceeding significance, and would be more so if they could be conducted under anything like educational conditions. In equipment, both physical and pedagogical, the rural Sunday schools are woefully lacking. Three out of every four meet in either one or two rooms. Even when a school has more than two rooms, modern

equipment is notably absent. Less than one Sunday school in eleven has a teacher-training class of even the most elementary character. Most schools are ungraded, save roughly as to age. The same lesson is taught in all grades. Only three schools in ten use graded lessons.

More than one-third of the rural pastors do nothing in or with their Sunday schools, usually because they cannot reach them regularly on account of many appointments on the circuit. Barely half the ministers of country churches are able to attend the Sunday schools. "The greatest untouched field of Christian effort in rural America," the Institute of Social and Religious Research finds, "is the work for boys and girls." If anything were needed to reinvigorate the purposes of our home mission and Christian education societies, to stir the imagination of their constituencies, and to quicken the flow of financial support to their treasuries, it would be found in such an appeal.

In just this appeal of the childhood and youth of America we may discover a modern interpretation of the home mission of the churches, the appeal to make America Christian by raising up a generation of Christian youth. Advantaged by long and intimate study of home missions in all its aspects, Jay S. Stowell spoke with prophetic voice in an address before a recent meeting of the Home Missions Council. Already the greatest boards of Chris-

tian nurture in the United States are our home mission boards, he pointed out, and this new conception of the home mission task is manifesting itself in the new types of buildings which we are erecting, in the enlarged staffs of workers which we are employing for individual churches, in the kind of training which is more and more being demanded by home mission workers, in the new type of program in our city churches, in the employment of rural directors of religious education, and in the amazing growth of daily vacation church schools and weekday religious instruction under home mission auspices. Our chief task is to make available for all communities opportunities in religious training now available for young people of our more favored places.

"Home mission aims should be restated in more concrete terms," Mr. Stowell urges. "If we should think in terms of goals to be achieved, we might begin to standardize our methods and possibly work to better purpose. We might, for example, aim to provide for every boy and girl in America, some time between the ages of four and twenty years inclusive, as a minimum the following: help in the process of committing one's life to the ideals and purposes of Jesus; guidance in the development of the personal and devotional life; instruction concerning the Bible, its nature and history as a book, and its contents; a connected bird's-eye view of the history of the Chris-

tian church and the history of Christian thought from the time of Christ to the present; a study of the missionary work of the church; a study of the United States, its people, its social, moral, economic, and religious problems; a similar study of the most important foreign countries; an understanding of the major problems of war and peace, capital and labor, race relationships, international relationships, prohibition, and similar problems; instruction and training in the nature and practice of Christian stewardship; the nature of public worship and training for participation in it; definite training in some form of volunteer or full-time service in church or local community; help in the establishment of Christian relationships in the home, in business, and in school." [10]

The crux of the practical problem involved in providing an adequate program of religious nurture for youth in our smaller open country, hamlet, and village communities is the inability of a single church or a single community to provide the skilled leadership essential to the carrying on of the work. To meet this situation extended experiments have already been made in the grouping of churches, so that one worker may have direct and continuous supervision of from five or six to twenty different communities. Perhaps supervision is an inaccurate

[10] "Some Aspects of Home Mission Publicity," Jay S. Stowell. Pamphlet, Home Missions Council, New York.

word, for in practice these specialized workers have come in not to take charge of the work but rather to make their special training available for the inspiration, help, and guidance of local workers.

In the area around Champaign, Illinois, one such worker took over the work in a group of rural Methodist churches. There was little of formality about the beginning of the work. It was a matter of getting acquainted with the field and with the preachers, Sunday school superintendents, Sunday school teachers, and other children's and young people's workers in the communities included in the plan. Quickly this relationship developed into one of mutual confidence, and then the real work began. Through workers' conferences and extended personal interviews conclusions were reached which resulted in the discarding of antiquated and inefficient methods, in the exchanging of poorer lesson courses for better ones, in the remaking of department and class programs, in the better use of the church-building facilities already available, and in the awakening to a sense of larger responsibility toward all children and young people in the surrounding territory.

During a single year this one worker directed the work in nineteen communities, thirteen of them villages and six open country communities. Each Sunday was spent in observation work in one or more of the communities, and each observation visitation was followed by extended conferences during the

week with individual workers at definitely appointed hours. A young people's retreat was held in the fall to lay out work for the year. This retreat was planned and the programs carried out by the young people themselves. Among the students of the University of Illinois gospel teams were organized and were sent out to minister in the rural communities. Another group of students prepared an Easter play, "He Is the Son of God," and presented it four times at as many churches. The summer was given over largely to vacation schools of religion. To aid in the support of these activities a rural society was organized throughout the region, with membership dues of two dollars per year.

The significance of this work is not in any uniqueness, but rather in that it is being duplicated by other skilled workers in many other places. The plan makes possible for a group of churches a superior leadership which no church alone could afford.

A WAITING PROGRAM

Our home mission leaders in the field of town and country have, through cooperative study and experimentation, worked out reasonable standards for the town and country church. The program of the rural church has been previsioned. It is a program based upon a first-hand study and mapping of the country parish, including every household. It is a program which centers about the church, but the

church as the servant of the whole community. It includes health and seeks the physical welfare of the parish. It is sensitive and alert in all those issues which relate to the wealth of the community and a rightful Christian stewardship. It is a program vitally concerned with education. It seeks the recreation of the parish in play and in helpful and hopeful cooperative activities. It is concerned with the home and the fostering of family life in religion. It shares in all the intimate experiences of the parish, in its occasions of joy and of bereavement. It is a program that points to a way of life for the rural community.

But it is a program as yet largely unrealized in the hundred thousand town and country churches in America. It waits for an understanding and competent leadership, and such a leadership from the new generation of Christian youth waits until the church in America, through the elimination of all wasteful and competitive effort, shall bring about conditions under which youth may with greater hopefulness dedicate its life.

STUDY FOUR

THE DOMINANCE OF THE CITY

STUDY FOUR

The group is now invited to take a look at the American city, beginning at the corner of Main Street. Some of the trends and implications of city life are considered, and the question asked, How fares organized religion? Attention is given to the new and scientific approach to the problems of city churches. Some of the emergent problems which confront the churches in their cooperative city mission are appraised. It is hoped that this cursory look at the city in general will incite the group to a study of the city nearest home.

A list of councils of churches in various sections of this country which are prepared to send data concerning the state and progress of organized religion in their city communities may be had by addressing the Federal Council of the Churches of Christ in America, 105 East 22nd Street, New York City. Enclose a two-cent stamp for reply.

THE DOMINANCE OF THE CITY

STAND on a corner of Main Street in any American city and let its kaleidoscopic life play upon you. Recklessly driven taxicabs compete with lumbering trucks and halting trolleys for the right of way. Hurrying crowds dodge across corners at the shrill whistle of the policeman or the blinking of the red and green eyes of the silent traffic signals. Endless streams of office girls flow from the entrances of skyscraping buildings. On one corner is a commercial hotel, home of the Rotary Club, with cafeteria service and a jazz band; on an opposite corner a bank and trust company, citadel of finance, strong and controlling, advertises the virtues of thrift by home savings banks; on a third corner a chain drug store purveys fountain drinks, sandwiches, cigars and cigarettes, books, toys, lipsticks, and proprietary medicines. Young women find themselves delayed by the appealing windows of a department store. Italians and Jews from Russia mingle with stolid-looking Slavs. All ages crash the doors of the five-and-ten. The Orpheum with flaring entrance invites to a first feature picture called "Hearts Aflame." A newsie cries a late extra with the box

score of the world's series; his stand is stacked with lurid-covered magazines: *Adventure, Love Romances, Breezy Stories, Mystery Stories.* Down the block is the classic public library, half its circulation being books of fiction, romance and adventure, attesting the hunger for a new thrill even at second hand. A slow-moving street cleaner empties the receptacle for waste paper. Tired-looking women carry babies in their arms. A child sleeps on the shoulder of its mother with its arm hanging down. So this is the city!—the city for which young people leave the farm, and which has made continuous drains upon the peasant populations of the south and east of Europe.

LET'S GO TO THE CITY

America is still debating that question which inspired the oratory of schoolboys of a generation ago, "Where would you rather live, in the city or in the country?" and is deciding for the city. Nothing is more significant of the trend of our current civilization than the increasing dominance of the city. When Washington was inaugurated in 1789 our population of less than four millions was thinly scattered over the region east of the Alleghanies. There were few centers of manufacture or industry. Most of the people were farmers. It took a week to go from Boston to New York in a stage-coach. There were no large cities. Philadelphia had a population

of 42,000. New York was next largest with 33,000, followed by Boston with 18,000 and Baltimore with 13,000. These four leading cities contained a hundred thousand people in all. Today they are the home of nearly ten million people. Just before the Civil War the four cities which now rank highest in population, New York, Chicago, Philadelphia and Detroit, had an aggregate population of less than two million. With their near environs they have a population today of fifteen millions. Chicago at the outbreak of the Civil War had just about two hundred thousand inhabitants; now, with its environs, it is the home of more than three million, and this amazing growth has been attained in a little more than sixty years. The forces which have been at work in the creation of this great inland metropolis are beyond our comprehension.

Not only is a city to be thought of in terms of vast populations but in terms of a service involved. The annual expenditures of Chicago for food mounts to $356,000,000, which requires another $18,000,000 for stoves and ranges and $12,000,000 for refrigerators. Chicago's clothing bill is $180,000,000 a year, while it spends $10,000,000 in the purchase of soap and cleaning supplies, and wears out 700,000 dozen towels. Chicago looks hopefully into the future with an expenditure every year of $1,000,000 for its baby carriages. This demand for service has resulted in the division of labor and fine specialization of occu-

pations and professions that is so characteristic of city life. A city man tends to think less in terms of locality and more in terms of his occupation. His interests tend to become organized around his job, and his status and mode of living are largely determined by it.

HOW CITIES GROW

There are three chief sources for the increase of city population: excess of births over deaths, foreign immigration, and migration from the rural districts. In the United States between 1890 and 1910 about one-third of the growth in cities of over 25,000 population was due to excess of births over deaths, from one-third to one-half was due to foreign immigration, and the rest to the coming of people from the town and country communities. Migration from the country to the city was more important in the cities under 100,000 than in larger cities. Four-fifths of the migrants to cities were between the ages of ten and thirty. Migrants from the country districts came at even earlier ages than immigrants from abroad. The girls who came were younger than the boys. The total net gain of the city of Chicago through migration in the last decade was about 237,000 persons. Four-fifths of these migrants were between fifteen and thirty years old, and the most frequent age was about twenty.[1] Thus the cities are

[1] Cf. *Population Problems,* edited by Louis I. Dublin.

built up of young life. For them the city is the great adventure. Have city churches understood this? The policies of most city churches are determined by old men.

CIVILIZATION UNDER STRAIN

"In building our cities we have deflowered a wilderness. Have we begotten a civilization?" Under the spur of the machine in a ruthless exploiting of our vast natural resources the American cities have been built. They have been built without harmonious or intelligent plan, under pressure. That they have managed to maintain even a tolerable basis for physical life, which they have largely failed to do, is the amazing thing. Under the strain of assimilating great masses of people in each successive decade, and in particular the vast aggregate of immigrants handicapped by their ignorance of English and by their marginal status, the cities have had little energy or leisure for the fashioning of a civilization. Fifteen years ago Akron, Ohio, rated itself as a prospering industrial center of 70,000; it might have averred that it was on the way to becoming a civilized community. Whereupon it turned its abounding energies to the making of rubber tires for automobiles, and in a decade trebled its population. In ten years Akron had to provide homes, streets, water, fuel, light, the merest necessities of existence, for an added population of 140,000, a city the size

of Paterson, New Jersey, which has been over a hundred and thirty years in the making. So, in the new South, Atlanta in the last fifteen years has had to assimilate 100,000 people. On the Pacific coast Seattle in the same impossible time had to provide for 175,000 new citizens. How under such conditions can we think of an American city as a community of consciously shared, creative, and cooperative lives? Civilizations are not built that way.

While the look taken at any American city from the corner of Main and Market Streets is obviously superficial, if we add a mental picture of routine and insecure employment in loft and office, together with a more or less sterile home and family life, we have the city as it is in the experience of thousands of its population. At the same time there is centered in the banks, trust companies and exchanges the increasing control of finance, and hence of the destinies of those who wait on industry and agriculture. The great daily newspapers of our metropolitan centers dominate public opinion not only in the city but in wide surrounding areas. A map visualizing the circulation of the Chicago *Tribune* exhibits its influence in four midwest states at the "heart of America," and elsewhere along the lines of the transcontinental railroads. In the cities educational opportunity is increasingly focused in such universities as Harvard, Columbia, the University of Chicago, Johns Hopkins, and the University of California.

To the city almost every creative artist turns to market his wares: painters, poets, writers, musicians. The fashions of the city become the vogue of remote villages. American life is standardized and the standards are being set by the city. We are in the midst of a new social order in which the city dominates.

"New York," says Walter Lippman, leading editorial writer on the New York *World*, "has become the symbol of all that is most wicked and of all that is most alluring in modern America. But New York today is only what Chicago, St. Louis, Detroit, Cleveland, Jacksonville and Miami expect to be tomorrow. It is the seat of a vast population, mixed in its origins, uncertain of its social status, rather vague about the moral code. In these metropolitan centers the ancient social bonds are loosened. The patriarchal family, the well established social hierarchy, the old roots of belief and the grooves of custom, are all obscured by new human relationships based on a certain kind of personal independence, on individual experience and adventures, which are yet somehow deeply controlled by fads and fashions and great mass movements." [2]

THE HOME OF THE POOR

A visitor to any American city arrives at and is dutifully impressed by the new station through which

[2] *Atlantic Monthly*, February 1927.

the environing world channels in and out. He is driven along Main Street and cranes his neck to the increasing sky-line. He wonders at the evidences of luxury in the shops. Over broad boulevards he is driven to the country club district, and has pointed out to him the opulent homes of the city's first citizens. He notes the new churches in excellent Gothic design. The munificent gift of a manufacturer is commemorated in the public library. Here are signs of progress and prosperity. It would be an unusual thing to be driven thence to the homes of the poor and of the near poor, for of such are the cities.

In 1918-19, when our statistical dollar of 1914 had a purchasing power of from sixty to sixty-five cents, the United States Bureau of Labor Statistics made careful studies concerning the income and expenditures of over 12,000 representative families in ninety-two different city and industrial communities in various parts of this country. They were the families of wage-earners and of the low- or medium-salaried families of the locality. These families were found to average about five persons, and their average total income from all sources was a little more than $1,500, of which sum about 90 per cent was contributed by the chief breadwinner. The average cost of living for the entire group was $1,434 for the year. It is not surprising that 2,800 of these families showed a deficit at the end of the year of $127, and that 734 others just came clear.

A study of the National Industrial Conference Board in 1926 established the cost of living for a manual worker's family in New York City at $1,880, and for an office or "white-collar" worker's family of the same size at $2,119, with rent the most impressive burden. While this matter of a minimum standard of living for the wage-earners of a city is conditioned by many factors difficult to untangle, no one who wants to assay the meaning of city life can escape the effort to know how it looks from the standpoint of the poor. How much of a family budget of fifteen or eighteen hundred dollars may be set aside for the support of organized religion? How many such families will be required to sustain the church of their neighborhood?

RED HOOK

The congested and foreign quarters of our cities have no monopoly on vice or delinquency. Cancerous spots may be found elsewhere, though with more difficulty. The slums display their vices with greater candor. But the moral problems of congested city neighborhoods cannot escape the sympathetic and understanding interest of the churches in their city mission. The New York State Crime Commission, in its desire to get at some of the causes of delinquency, studied in 1926-27 the Red Hook section of Brooklyn. This section was selected because the ratio of juvenile delinquency there is five times

as great as in the rest of the city. Red Hook is a city in itself, with a population of over 100,000, of whom 40,000 are foreign-born. Most of the lapses of the children in this city area came from their search for adventurous play in a community lacking parks, playgrounds and athletic fields.

"Red Hook," the observer said, "has to figure out means of getting its pleasures directly or by appropriation. A wooden stick, pointed at one end, is a sword. A small rock set on a milk can is a target, stones are weapons, and the gutter is a rifle range. A ten-cent rubber ball is a football, the street is the gridiron, and manholes are goal lines. Frequently Red Hook tires of make-believe and wants something that works. An old soap-box on roller-skates will satisfy Red Hook, but its problem is to find or steal the box, to sneak out the hammer and saw unnoticed, to buy nails, to barter other objects for the roller-skates, and to do a good job mechanically. In his ceaseless search for materials with which to replenish his stock of playthings, Red Hook frequently succumbs to temptation. He discovers that money, if properly applied, provides a delightful short cut to pleasure, and he turns his attention to getting money. He sells things, he steals things, he sells stolen things, he resteals things and resells them. And he proudly sticks a grimy paw through the bars of the movie ticket-booth." Perhaps there could

come no finer inspiration to serve America than to take a look at our Red Hooks.

CITY PLANNING

American cities, until within recent years, like Topsy have "just growed." If any city could be said to have had a plan, it was little more than a checkerboard arrangement of streets, and this more often conditioned by the winding course of Market Street. Water fronts which would have been of greatest worth to a city for parks or boulevards, have been given over to commercial uses or used as back yards for junk, and ravines which would have made ideal parks have been used as ash dumps. A comprehensive city plan with maps and notes lies at the foundation of every good city planning program.[3] A city plan aims to forecast the orderly development of the city subject to such desirable changes as may grow out of experience. It involves studies of the trend of growth in residential, business and industrial uses of land, and the desirable directions for such growth. It should include a good zoning ordinance to minimize conflicting and mutually injurious uses of land. It is concerned with the city's thoroughfares and means of transit, with its public utilities, the location of public buildings, and

[3] See "A City Planning Primer," United States Department of Commerce, Washington.

the provision of convenient and ample playgrounds and parks. It looks upon the city not simply as a workshop and trading center, but as the home and environment of its people. The city plan aims to visualize the growing aspirations of a city community for a more abundant and cooperative life. A city plan is thus essentially a Christian project. It should vitally concern the churches. A distinguishing mark of Protestantism in all these years has been that it has sought to capture the city without having a plan of its own.

A CHURCH SURVEY IN AN AMERICAN CITY

How are the churches faring, then, in the cities of America? Perhaps the most thoroughgoing effort that has ever been made to answer that question with reference to a particular city is found in *The Springfield Church Survey* made by the Institute of Social and Religious Research.[4] This New England city was founded three hundred years ago by a Puritan colony. The Old First Church has occupied a central location in the city throughout this long period. Here Protestantism has had a history. The railroad reached Springfield in 1839 when the city had a population of 11,000. With the beginning of its industrial development it received swarms of French Canadians, and later of Italians and Jews. Springfield has shared in the rapid growth and charac-

[4] *The Springfield Church Survey*, by H. Paul Douglass, 1926.

teristic development of other eastern industrial centers and today has a population of 150,000. While its foreign-born population, nearly a fourth of the total, has not varied proportionately for fifty years, the original stock is being displaced by the children of foreign or mixed parentage, until this element nearly equals the purely native population. In recent years there has been a decline in home ownership, with an increase of congestion and the substitution of multi-family dwellings for one- and two-family homes.

There are eighty-six different religious congregations in Springfield, sixty-two being Protestant, fifteen Roman Catholic, seven Hebrew and two Greek. The Congregational, Baptist, Methodist Episcopal, and Protestant Episcopal are the leading denominations, and these four represent eighty-three per cent of the recognized Protestant body. The combined Protestant investment in church property is estimated at $3,650,000, which is about three-fourths of the total religious investment of the city. The full-time paid and professional staff of the forty-three Springfield churches studied in detail consisted of forty-two pastors and thirty-one other workers. The annual cost of operating these churches is $369,000. Protestantism is thus well set up in Springfield, its churches and Sunday schools tending to be larger, costlier and more expensively housed than those of cities of similar size. With this

long history of three hundred years and this considerable establishment, what did the survey find?

It found that nearly everyone in Springfield professes allegiance to some sort of religion. From 20,000 to 25,000 who said they were Protestants, however, and who were old enough to be in church or Sunday school, were without any practical connection with organized religion. Only fifty-eight per cent of the estimated Protestant population had traceable connection with Springfield churches. Four Protestant constituents have no church connection for every six who have.

During the last two decades more than a fourth of the churches showed absolute loss of members. The membership of the Protestant churches has not kept up with the growth of population, nor with the rate of increase of the native white population of native parentage. There is an apparent decline in Sunday school attendance relative to membership, and all along the line there are surprising and distressing symptoms of the weakness of the Sunday school as an institution. For the major denominations few new churches have been organized, the churches being concerned primarily with the church strategy of consolidating positions already held rather than with expansion. In the last twenty years the Protestant churches have just a little more than kept up financially. The social agencies of Springfield, as in other American cities, are found to be

dependent upon the Protestant people and their churches in an amazing number and variety of ways. Protestantism has assumed the major responsibility in the support of these agencies.

At the same time the survey established that there is a distressing lack on the part of Protestantism in Springfield of deliberate and recognized contact with modern industrial problems. No church is thought of as particularly interested in the realm of labor problems, or as distinctively and consistently applying its gospel to the outstanding issues of industrial justice and peace.

In the light of this long and painstaking study, which involved a mass of data and patient observation, Dr. H. Paul Douglass, its director and interpreter, concludes his summary with these ominous words: "Protestantism is geographically unbalanced in Springfield. Its affinities are shamefully with the more prosperous of the population, and it has run away from the poor and needy. Its history has been characterized by competition, both denominational and between churches of the same communion. Unless it can remedy some of these faults it cannot and ought not to succeed."

This picture would be a most distressing one were it not balanced by the discovery of particular churches in Springfield, both centrally located and in residential districts, which have displayed great resourcefulness and have achieved a distinguished

service. It is organized Christianity as a whole, as over against the total life of the city, that is found wanting. Dr. Douglass points a way out for the Protestant church: "It must move on to new methods of cooperative service, in far larger ways, with more support."

It is futile to generalize about the progress of the church in the cities of America. Only such studies as that made in Springfield can reveal what the situation really is. They are worth what they cost in painstaking effort.

THE BEHAVIOR OF CITY CHURCHES

Until recently we have had little precise knowledge of city churches and their behavior in the changing city. Specialists in the field of the town and country church have been far in advance; their problems possibly were less involved. The city departments of the national home mission societies have contributed to the study of local church problems, and have made city surveys from a denominational standpoint, but none have had the resources to attack the problem as a whole. The Interchurch World Movement gave a great impetus to the survey as the basis for a missionary program. When it came to an untimely end, the Institute of Social and Religious Research conserved and carried forward its survey work. The Institute has published a series of studies, *The St. Louis Church Survey* (1924), *The Spring-*

field Church Survey (1926), *1,000 City Churches* (1926), and *The Church in the Changing City* (1927), case-studies illustrating adaptations, which furnish not alone hitherto unavailable data but a scientific approach to the problems of organized religion in the city.

In *1,000 City Churches*, which covers fifty-two of the sixty-eight cities of over 100,000 population representing every variety of neighborhood, the effort was made to classify city churches by what they do. The schedule employed in the survey furnished information concerning thirty-three organizations and activities. A yardstick was ingeniously constructed by which the churches were classified by a purely statistical method. Both the frequency and range of the activities of each church were taken into account. Some churches were found to have narrow programs, some medium, and others broad. All kinds of churches, classified in terms of what they do, were found in all kinds of neighborhoods, and so the conventional classification of city churches in terms of environment—downtown, residential, suburban—was discarded.

The story of the city church, it was maintained by Dr. Douglass, is that of a series of responses to the city's challenge and pressure. The various types of churches reflect stages of adaptation. The city church, as he saw it, is an evolved rural church which has not as yet shaken the dust of the country from

its feet. "For the most part, however, the city church does respond to the city. Greater complexity of organization and wider range of service are the most general symptoms. The most outstanding and obvious result is that some churches respond faster than others, so that they string out in a series registering differing degrees of urban adaptation."

THE AVERAGE CITY CHURCH

One of the most illuminating discoveries of this study of a thousand city churches widely distributed throughout the country is how small an affair the average city church is. The typical city church was found to be an exceedingly modest institution in proportion to the bigness of the city. It has moved from further downtown and has occupied its present site twenty-five years. It is a one-man enterprise, managed by one paid minister. This minister is a graduate of college and of a theological seminary; he has had some twenty years' experience in the work of the church. His average stay in a pastorate is from two to five years. His church maintains a more or less traditional program of worship; a Sunday school, two women's organizations, a young people's society, a choir, and three or four additional activities such as a junior Christian Endeavor, a mission study class, and a Boy Scout troop. The Sunday school enrolls two hundred. It will chiefly be a children's institution. The salary of the minister of

this average city church is most likely to fall between one and two thousand dollars, with a manse added in about one-third of the cases. The value of the church building will be in the neighborhood of forty thousand dollars; it will contain from five to nine rooms, and will seat four hundred people in the main auditorium. This typical city church is likely to be found in a residential district surrounded by a compact parish. "The average city church as thus pictured for us," says H. Paul Douglass, "is a less commanding institution than the church of the imagination or of denominational promotional literature. To discover and admit this is the first step toward honesty and dependability in any attempt toward understanding or improving the situation."

CHRISTIAN CITY PLANNING

Another approach to the problems of the city indicative of the new outlook and purpose inspiring the home mission enterprise is found in a project to which a hundred and fifty Baptists—representatives of national, state, and city home mission societies, as well as pastors and lay folk, men and women of the churches—lent themselves under the direction of a committee created by the City Missions Committee of the Northern Baptist Convention. The whole field of city life was brought under review, a preliminary analysis made of its problems from the standpoint of the church, and the work of ex-

ploration and report committed to fifteen sub-committees. The results of this study were considered at a conference held in Washington in the winter of 1925. This material, rich in suggestiveness, is now made available in *Church City Planning*,[5] under the editorship of Dr. Charles Hatch Sears, who has had an enviable experience as the Secretary of the New York Baptist City Mission Society.

This group found that the city falls into neighborhoods, separate communities, often shut in by natural or artificial barriers, each with its own characteristics. For purposes of study six such types of neighborhood were recognized: the Downtown Area, the Older Residence District, the Newer Residence Districts, the Foreign-language Districts, the Negro Districts, and the Industrial Areas. An attempt was made to learn the characteristics of these typical areas and to determine the type of ministry required by each from the church. It will of course be recognized that this classification is not mutually exclusive. Furthermore, with rapid transit available in the cities, people tend to pay little attention to location—they travel far to secure what they want. It is also significant that the city as a whole was taken under consideration and studied from the standpoint of the service required from all the churches. Possibly the most stimulating material was set forth by

[5] *Church City Planning*, edited by Charles H. Sears, Judson Press.

the groups concerned with Social Welfare, the City Church and Industry, a City Plan of Evangelism, and a City Plan of Social Service. In this project, while it was undertaken by a denominational group, is discovered the hope of a more fruitful adaptation of the church to the needs of city life today. It anticipates for the churches a program sensitive not only to the peculiar viewpoints and needs of various population groups, but to those great inclusive social experiences which are the common lot of city folk.

WHEN IS A CITY CHURCH SUCCESSFUL?

With all our studies of city churches, have we yet arrived at any measure by which we can answer the question, what constitutes a successful city church? The denominations by and large stress the church's evangelizing function. An officer of one of the oldest as well as most widely influential home mission societies says, "The winning of men to a voluntary surrender of their life to Jesus Christ is the paramount task of the churches." Judged by this standard, how successful are the great central commanding churches of the denominations? In a Middle Western city there is a church which stands preeminent among city churches. It has a membership of 2,700 and enrolls a total of 4,000 constituents. It has a property valued at $750,000; there would probably be required more than twice that sum to reproduce it today. This great city project has a

staff of fifteen paid workers, nine of whom give their full time to the work of the church. Its Sunday school enrolls over 1,300. Sunday brings a round of eight or nine services of a religious character, with perhaps 3,000 in attendance. In a recent year this church expended $112,000 in operating its work and contributed $90,000 in addition for benevolences. Its minister is great-hearted, efficient, and evangelistic in type. In a recent five-year period this church received on original membership, that is, by confession of faith in Christ, an annual average of 145 persons. Considering the size, power, prestige, organization, equipment, and leadership this church enjoys, are we to regard this as a fair and adequate return in what is said to be the primary business of the church? Or shall we recognize that any such church is to be measured also by the influence it is exerting through a wide range of interests and activities and in the life service of its constituents? Have we an adequate standard by which we can measure the potency of a city church?

The full measure of the influence of the church in a city's life certainly cannot be found within its four walls. There could be no finer illustration of this than the rich and diversified service of the Inner Mission Work of the United Lutheran Church in America and other Lutheran bodies. While inspired and aided by a national board, it makes the local support and control of institutions its definite

policy. "The ideal for the church is for each of its members to be so like Christ that he in turn becomes 'a person going about doing good.'" All inner mission development is said to center around the individual who has been set on fire with the ideal to do a worth-while piece of service in a worth-while way.

The concreting of this service ideal is evidenced in port work at Ellis Island and at other ports in this country and Canada, in orphans' homes, old people's homes, hospices for young men and young women in various cities, hospitals, settlements, deaconess-mother houses in Baltimore, Philadelphia and Milwaukee. The mother house for deaconesses in Philadelphia enrolls over a hundred sisters, seventy-six consecrated deaconesses, and twenty-five probationers, whose work extends over twenty-five fields of institutional and congregational type. The California Lutheran Hospital in Los Angeles, with four hundred beds, has recently added to its equipment a nine-story fireproof building at a cost in excess of a million dollars. In this varied service the life of our cities is met at the points of its felt needs among young and old. The work is inspired by the churches and is supported and directed by their constituencies.

THE CITY MIND

A new technique is being developed for the church in its approach to the problems of the city. It is

thoroughgoing and scientific. It makes much of the study of particular neighborhoods and of special populations. It has a method for analyzing the various institutional activities of the churches. It is inspired increasingly by the cooperative spirit. It recognizes, as the Baptists did in their group approach, that "the problem of the redemption of the city is too big for any one communion." But thus far little has been done in the study of what possibly may be called the city mind, or the interests and experiences of city folk and their meaning for life. The city marks a new epoch in civilization. With its concentration of population, conglomerate in character, its unlimited resources of wealth mingled with abject poverty, its rapid growth, swift change, abounding energy, constant stimulation, and commercialized recreation, the city is creating a new type of person. And this city person must be understood if the church is to meet him or her with understanding and sympathy. There is a great loneliness in city life despite its crowds. There is disillusion and infinite heart hunger. The church which will thus take the pains to know the mind of city people in order that it may help them to integrate their experiences and to find new meanings and purposes for their lives, will meet the city at its point of greatest need.

City churches tend strongly to do what they can afford to do. It is, of course, not always true that

churches with ample resources choose broad and elaborate and resourceful programs. They may have another idea of what a church ought to be, or they may simply stand still because it is easier than to move on. Again they may reflect the conservatism of a denominational type. On the other hand there are scores of churches in every city, slightly adapted or unadapted to city conditions, which would be ready enough to extend their programs if they had the means. They would be glad to command the services of a better trained minister, but better trained ministers in the competitive field of the church demand better salaries, which the churches cannot afford to pay. They would be ready enough to enlarge their buildings, to provide better facilities for a graded church school, to have a church office equipped with a duplicating device, to employ a parish visitor, to have a leader for the boys of the parish, to have an illuminated bulletin board, and to command more publicity for their program. They cannot afford it. They cannot afford it because their membership is largely made up of working people on a weekly wage or of small-salaried people with insecure employment. They cannot afford it, more than likely, because the resources of the Protestant constituency of the neighborhood are sadly divided among various denominations.

In the study of *1,000 City Churches* to which reference has already been made, three-fourths of the

churches classified as unadapted to city life had budgets under $5,000, and the median value of their plants was $20,000. Two-thirds of the churches whose programs were slightly adapted to the city (a third of the total of a thousand) were operating at a cost of less than $10,000, while over a fourth of this same type had budgets of less than $3,000. The median value of their plants was $39,000. Among the churches which marched forward into the life of the city with elaborated programs, a fourth spent from $5,000 to $10,000 annually, and half of the number spent over $15,000. This resourceful type showed more churches in better-class neighborhoods; the median value of its plant climbed to $120,000. Of the so-called socially adapted churches with seven-day-week programs, over a half spent more than $15,000, nearly a third had budgets in excess of $25,000, while the median value of their properties scaled up to $143,000. It is thus clear that elaboration of program in response to city needs is attended by increased cost. Inadequate church programs are found among poor people and in overchurched communities.

THE NEW CONSCIENCE OF THE CHURCH

The problem of the city so far as the churches are concerned is thus brought squarely before us. The equities of religious privilege are too disparate. Should not the charge laid at the door of Protestan-

tism in the city of Springfield be honestly faced?—"Its affinities are shamefully with the more prosperous of the population, it has run away from the poor and needy." Of how many other cities may this be said?

As a new conscience has laid hold of the church, these glaring inequities of religious opportunity are forcing themselves upon the attention of a more Christian constituency. The new spirit and larger programs of the denominational city mission societies and city church extension boards point to a better day. The drive toward a more unified approach to the problems of the city is gaining in momentum. These city societies are uniting the churches in their common task. So long as individual churches are left alone to carry on single-handed, the poorest will do the best they can with what they have, and the more opulent will do better because they have more. The city mission societies, at first organized to establish new churches or to conduct missions in the distraught sections of the city, stand today for a new solidarity in the life of the denomination. They have caught the spirit of the city planner and see the city whole. Less and less is made of the distinction between self-supporting and aid-receiving churches. A new fellowship is inspired, and a disposition to share and share alike. With their headquarters in a downtown building, with an executive service competent increasingly to meet the demands of church

extension, of Christian education, and of community service, they serve all city churches. They are responsible for initiating experimental projects, and in their increasing sustenance is a large measure of hope for the city. But if such denominational alignment should mean only increased competition, the end would be tragic. There is a larger and growing spirit of cooperation which outleaps denominational bounds.

REGIONAL RESPONSIBILITIES

Cities may no longer be thought of, and particularly as concerns their social and religious needs, from the standpoint of the municipality bounded by the city limits. With their increasing congestion, and with new modes of rapid transit and the automobile pointing various ways out, cities tend to disgorge themselves and spill their populations over a vast and surrounding area, even, as in the case of New York and Philadelphia, into adjacent states. We have to think of and deal with not a city proper but a metropolitan area. Metropolitan Pittsburgh thus consists of four cities, sixty-eight boroughs, and fifty-eight townships. Metropolitan New York, in addition to its five boroughs which are cities in themselves, includes a wide commuting area, reaching not only upstate and out upon Long Island but into New Jersey and Connecticut.

From the standpoint of the city planner new

problems are presented, for such areas demand a common treatment in public utility services like transportation, highways, sewering, water supply, lighting, health regulations, etc. New problems are presented from the standpoint of civics and municipal government. These lesser and adjacent communities with their desire of maintaining self-government, are not favorably disposed to being swallowed up by the big city, and yet some way must be found to integrate them for the purpose of meeting the problems they share in common. The commuter lives in the city and goes home to sleep. The suburb becomes a dormitory. Too often under this divided living the commuter assumes little responsibility for either community. He as easily gets from under his responsibility to the church. City churches find themselves increasingly distressed to meet the needs of foreign and industrial populations which are unable as yet to get out of the city. On the other hand, suburban churches flourish at the expense of the city churches. It is not unusual to see a suburban church within a decade or so attain a membership of from eight hundred to a thousand members, with a budget in excess of $25,000 a year. Just as this new trend of the city forces on city planners a consideration of regional planning, so the churches, if they are seriously interested in the Christianizing of our great metropolitan areas, must arrive at some new alignment of their forces.

In most cases the denominational administrative units do not lend themselves to this cooperative effort. The ecclesiastical areas, districts, presbyteries, conferences, established long ago, do not fit the situation. In the metropolitan area of New York one denomination finds itself involved with no less than six different ecclesiastical and administrative units, all more or less independent. It is impossible to construct even a denominational strategy under such conditions, to say nothing of a strategy for Protestantism. This is one of the most urgent problems which a progressive home missions has now to turn its hand to. Is there any very great disposition on the part of suburban communities or suburban churches to get under the political and religious burdens of the city proper?

MAINTENANCE VALUES IN LAND

A new source appears for the maintenance of churches in downtown districts where land values have soared. Here the unearned increment in the value of the church's property is capitalized for the continuing service of the community on a larger scale. At the corner of Second Avenue and Fourteenth Street, New York, Labor Temple, a home project, had for a number of years carried on its work in an old-fashioned brownstone church. This strategic corner became so valuable that it was possible to erect a new building providing not only

exceptional facilities for a church dealing with industrial groups—an auditorium, gymnasium, classrooms and clubrooms—but quarters for its staff of workers on a settlement basis and an apartment for the minister. These facilities were secured without any new investment on the part of the denominational Church Extension Committee concerned. A commercial company was incorporated for the purpose of erecting the building and operating it, and became alone responsible for the management of the revenue-producing features. In addition to the quarters for the church, stores on the thoroughfare frontage, offices, and apartments were constructed, the income from which will amortize the cost of the building and provide an additional income for the company. At the end of twenty-one years the operating company will have the privilege of renewing their lease up to a total of sixty-three years, with an annual payment to the Church Extension Committee of not less than ten thousand dollars. Similar projects have been carried out in this city. Of course the value of the land used and the prospective rentals determine the feasibility of this plan.

Another problem is presented when a downtown church whose property has greatly enhanced in value sells out and moves uptown. If there is a remaining social and religious need in this community, has this church any continuing responsibility for the neighborhood it has left behind? May it in good con-

science simply build a new church and fortify itself with an endowment? Another church in New York, facing Bryant Park on Forty-second Street, some years ago sold its property for a sum in excess of a million dollars. It moved uptown and united with another church. This church was reconstructed and an endowment established. But in addition a new building was erected for a congregation in a growing community, which is now a successful and independent church. These are hopeful illustrations of a growing conviction that if the city is to be saved it must be saved by a deepening sense of common responsibility on the part of all churches and all Christians.

ENDOWING THE FUTURE

Another source of sustenance for city churches is an endowment fund. How far an endowment of a local church is an unmixed blessing is a question. A church with a considerable endowment may face the future with some equanimity, but the minister faces his congregation in an altered position when he appeals to his people to contribute for the support of their work. Is it possible for them to escape the sheltering arm of the endowment? Perhaps the endowment of the central city church extension or city mission society is a wiser procedure. Victor F. Lawson, publisher of the *Daily News* of Chicago, determined that a part of his estate should go to-

ward helping the needy and afflicted. He chose as one of the agencies of his beneficence the Chicago Congregational Missionary and Extension Society, which for many years has served that city through its institutional churches, settlement houses, social centers, missions and chapels. Approximately four million dollars thus goes to the society. An additional three millions was given to the Chicago Theological Seminary. They constitute in effect a "foundation" for religion, and the responsibility resting upon these organizations to demonstrate that a large sum of money like this can be wisely used in the interest of religion is a challenging one.

SOCIAL WORK OF OTHER AGENCIES

Looking abroad over the life of the city, with all its swift change and complexity, and all its pressing human and social need, the church may take encouragement in the wide distribution of the constructive welfare work carried on by municipal and by private social agencies. The church contributes both support and leadership, and still closer integration of the life and purpose of the churches with these agencies is one of the goals which a forward-looking city program strives for. In New York the expenditures of the private social agencies are estimated at between forty and fifty million dollars; the annual municipal expenditures for public welfare work are approximately an additional thirty million dollars.

Through a projected welfare council it is aimed to coordinate this vast network of service reaching into every corner of a city's life. As showing what the great urge of the city's need is, the plan of this welfare council is instructive. Over a thousand different civic municipal and social agencies are grouped under four major divisions. Family welfare is the first division, with 342 agencies and institutions, and such sub-sections as family service, relief societies, legal aid, housing, protective and correctional agencies and the care of the aged. A second division groups 247 agencies and institutions concerned with child welfare. A third division with 234 agencies focuses upon health, including not only clinics and hospitals and convalescent care but prevention of disease, promotion of health, and health education. A fourth division relates 262 agencies devoted to recreation, education, and neighborhood activities. The family, child life, health, recreation, and neighborhood activities are thus the major social concerns of a modern city. Are they not equally the profound concern of the churches?

EDUCATING A CITY

Such social and welfare work is often thought of as having to do with the underprivileged, the handicapped, the folk on the margin. A significant cooperative venture for the education of the entire community is now under way in Cleveland. Yesterday,

it is said, Cleveland asked of a citizen, "Where were you educated?" Tomorrow Cleveland will ask, "How are you continuing your education?" The Education Extension Council is part of the Cleveland Conference on Educational Cooperation, in which eighteen of the chief educational boards of the city participate. The Extension Council serves to provide contacts between local groups in the city and the institutions that form the Conference, helping the libraries, museums, etc., the better to serve the city. It strives to draw together in friendly groups different races and religions, in order that the cause of democracy may be both intellectually and humanly served. It dares even to prevision not alone a city of intelligence but a city of friends. Practically, as its method of informal adult education, it employs a cooperative speakers' service, a discussion group, and a neighborhood institute, which makes its appeal to the groups that are away from the center of the city, beginning with the immediate interests of the locality, health, home, cultural. It employs the forum for free discussion of important issues, and promotes occasional community conferences such as an institute of foreign affairs. Thus a great city is bent on achieving new values and new meanings for the life of its citizens, by bringing its educational resources more intimately and informally to them. In this project the churches are enlisted.

EXPERIMENTAL CHRISTIANITY

The church in the city, by her very nearness to all sorts and conditions of men, is forced to consider the varied circumstances of city folk, their work, the economic conditions under which their work is done and their homes are made, their struggle for healthful living and recreation, their use of leisure time, and the degree of security which is theirs as they face disability, unemployment and old age. The life of the city looked at from this angle is compelling the churches not only to adapt themselves through various institutional activities, but to raise the underlying questions: What is a city church for? What is its distinctive contribution to city life? Is it a sufficient answer to say, "To give the city good men and good women"? The old rejoinder inevitably occurs: good for what? How socially minded are these good people? How critical are they of the existing social order? How bold and venturesome are they in challenging it? Having accepted Jesus' way of life, do they know where it leads them, in business, in industry, in the relationships of the home, of group with group? Is it sufficient that the church in the city should teach the principles of Christ? Can it in any way engage its constituents in the alluring business of relating these principles to practice?

If the church in the city is regarded as a society

of Christians, of the friends and followers of Jesus, seeking to embody and to realize here and now something of the spirit and meaning and joy of the Kingdom of God, its fellowship will become an engaging and coveted experience. Such a church will be bold enough to construe its life as leaven; it will lose its life. But a church cannot lose anything it does not possess. It cannot communicate anything it has not in some measure made its own. It will need to have a fresh, contemporaneous, and experimental knowledge of the bearing of religion upon life, for life as it is lived in cities as well as in the countryside.

In the feverish adaptation of the church to the changing city, much stress is laid on larger equipment, diversified staffs, and a wide range of institutional activities for both sexes and for all age groups. Perhaps this is the evolving way of the church in the city. Is it quixotic to propose that a very real and potent city church might be found in a relatively small fellowship, unencumbered of much property and thus free, eagerly identified with Christ and thus empowered, intensely in earnest, and through discussion and experiment, with prayer, committed to the discovery of new and richer meanings for life?

THE CITY CHURCH AND THE PASSERBY

In the heart of the downtown shopping district of Washington, in front of the Protestant Episcopal

Church of the Epiphany, there is an illuminated board which carries to the city this invitation:

"To the Passerby: This church has been standing on this spot for eighty-two years, ministering to thousands who have entered its portals. With the favor of God and the help of our people, we shall remain in the downtown district. If you are in trouble or sorrow, or are a stranger in the city and desire information, come to the office and we will try to help you. To all, peace."

No purpose could have been more finely conceived. To the distraught life of the city a hand is held out in the name of the Christ. With such a spirit at its heart, the eventual destiny of the church in the city may be regarded with confidence.

STUDY FIVE

UNDERGIRDING DEMOCRACY

STUDY FIVE

From the side of a canyon in southern Arizona, the group is asked to look upon a great dam in process of building, and upon its meaning for an ancient civilization; to note from that vantage point how faith, science and love are joining hands in home missions today. The new social aims of the home mission societies are considered, and an itinerary is made to discover how these aims are being realized, particularly through an educational home missions which enriches every phase of community life, and which does not stop with youth but carries on to fruitful old age. The increasing purpose to identify religion with every aspect and concern of human life is found to be the informing spirit of the new home missions.

UNDERGIRDING DEMOCRACY

IT was Easter Sunday morning. On the summit of a rocky butte in southern Arizona a group of thirty Pima Indians were gathered for a sunrise prayer meeting. Far below spread the broad valley of the Gila River, where these Indians had made their home from time immemorial. When Coronado, earliest Spanish explorer, found his way into this valley fifty years after Columbus's eventful voyage, the Pima Indians were there. According to their old chiefs, they at one time numbered ten thousand souls. There are somewhat less than half that number today. So through the long stretches of time they have been building their civilization, a crude sort of civilization but their own. It was founded on a prosperous agriculture. The waters of the river were ample then. Long before the American engineers came they had learned how to irrigate their fertile land. They raised cotton of excellent quality, maize, wheat, beans and melons; there was plenty and a surplus. They lived in villages and had a strong sense of community life. Domesticated, they were peaceable. They desired nothing so much as to be left alone, but when attacked by the Apaches,

a warlike and marauding tribe, they fought without sparing. They were friendly to the first Americans who came, and during the Civil War sold large quantities of wheat and other grains to the Federal government. Without a written language, they passed down their long tradition by word of mouth. They had the beginnings of art and wove baskets of charming design, finding motifs in the flower of the squash. Old medicine-men chanted away the evil spirits and cured diseases. This was their civilization. They had come a long way to this Easter morning sunrise prayer meeting.

When the white man trundled into the valley in a covered wagon, the troubles of the Pimas began. Two civilizations clashed. The white man settled on the waters above the reservation and diverted them until the river became only a flash stream. Thirty-five years of crop failures followed. The surplus of the Pimas was turned into poverty. Undernourished, they fell readily under disease, and the tribe was being decimated. When the fine flower and youth of America were called upon to lay down their lives in France "to save the world for democracy," the first son of Arizona to fall on foreign soil was a Pima Indian. At the same time his old mother saw her little patch of wheat burn up in the withering sun of an Arizona summer. The white man had taken the water of the Pimas.

By one of those acts of unassuming devotion which keep alive in our hearts the hope of a vital Christianity, a turn came in the fortunes of these Indians when, shortly after the Civil War, there arrived at the reservation a young man by the name of Charles H. Cook. Like the young men who were to return from France, he had longed to give himself to something more humanly constructive than the ghastly business and intrigue of war. He offered himself as a teacher, and was employed by the government. He began his Christian work by teaching on Sundays, and after eight years of such volunteer service was engaged as a home missionary by a national board. Twelve years elapsed before Cook gained his first convert. Nineteen years passed before his first church was organized. Today on the reservation there are nine churches and missions. Nearly two thousand Indians are enrolled in active church membership. There are nearly as many in the Sunday schools. At a recent camp meeting the church at the agency, built to seat five hundred, was crowded by a throng of a thousand. Here evangelism has had its way, and an epochal work has been achieved in a generation. America has been served. But the Pimas have remained in poverty. When school opened in an autumn not long since, nine out of ten children were underweight. They did not have the right kind of food nor enough of it to equip them

to combat disease. The Pimas had the gospel, and civilization was in the building, but the civilization was far from being Christian.

When Cook was getting old and worn in the service there came another young missionary, another young American who had caught the Christian aim. Born of Friesian parents, he grew up on a farm in Nebraska. He rose six feet three, weighed one hundred and ninety pounds, and played full-back on his college football team. When graduated from a theological seminary which equipped him with little that he needed to know, he was adopted by the Pimas. It did not take Dirk Lay long to sense the injustice of their situation. He knew the labor involved in raising a crop of wheat. He knew what it meant to lose a crop. He burned with a godly indignation. He could not with clear conscience preach the gospel to starving Indians.

In the early spring of 1923 I found Dirk Lay, home missionary, ensconced in the private office of the Senator from Arizona in the Senate office building at the national capital. He was energizing and directing with consummate skill one of the greatest Christian lobbies that had ever been marshaled behind a piece of just legislation. Over forty thousand appeals had gone out to interested persons throughout the country, and congressmen and senators were importuned to support a bill which carried an appropriation of $5,500,000 for the building of the

Coolidge Dam on the upper waters of the Gila River. The purpose of this dam was to provide first for the irrigation of the lands allotted to the Pima Indians of the Gila River Reservation; and second, for the irrigation of such other lands in public and private ownership as could be served with the water impounded. Several months later Dirk Lay stood by the side of President Coolidge as the President signed the bill which authorized the appropriation.

A few days after that Easter morning sunrise prayer meeting I stood on the edge of the great canyon across which the Coolidge Dam was being built, with its spillways a thousand feet across and two hundred and fifty feet high. Dirk Lay and Major Olberg, civil engineer and designer of the dam, stood alongside. The contractors were on the job. Apache Indians, sure-footed, once foes of the Pimas, were far above us cutting away the rock with steam drills. The roadway had been carried down to the river bed, where the little red flags of the engineers located the footings of the dam. Three great eggshells of concrete will retain an inland sea, and with the waters thus stored up a new era will be opened in the history of the Pimas. The replenished river flooding the fertile fields will make them blossom again as in the good old days, and there will be a surplus and a new prosperity, an economic base for a Christian social order.

It is not often that one may thus see the fruition of the gospel in the life of a people. Here faith, science and love were all working together for the building of a fair, just, and more hopeful Christian civilization. There was the unquenchable faith of Cook in the human worth and possibilities of six or eight thousand pagan Indians. There was the faith of Dirk Lay that if these Christian Indians were only given a chance they would make good. There was the amazing faith and precise science of Olberg and of the quiet-mannered young engineers associated with him, who dared to prevision a great dam, who had the faith and courage to build it. There is the science of the agronomists at the government experiment station in the reservation, pioneers of the new productivity that will follow in the wake of the water. There will be required in the years to come the science of the schoolmen and the economists and the social engineers who will have a hand with the Pimas in building their more hopeful civilization. Here is instanced a project conceived and executed with justice and in love.

What is more hopeful in the new breadth and inclusiveness of the church than its increasing purpose to identify religion with every aspect and concern of human life? It is the informing spirit of home missions today. Nor is the church less in-

terested in saving the souls of men. It is interested in saving men wholly, in saving them in all the immediate and urgent situations of home and family, in industry, on the land, in local community, and in their relations to that wider world which closes in upon them and of which they are a part.

"The time has come for a restatement of home missions," wrote a secretary of one of the great home mission societies of the South. "We have defined our home mission task, and are endeavoring to organize our activities as the work of winning to Jesus Christ and of training for Christian citizenship those who are disadvantaged by geographical, economic, industrial, racial, linguistic or historical conditions, and those who are handicapped by adverse circumstances from the development of full personality." The objective written into the new charter of a home mission board, one with a history of a hundred and twenty-five years, is this: "To extend the gospel of Christ in all its fulness and the service of Christ in all its implications." That is a dynamic purpose. Followed to its conclusion it will thrust the churches out into new, untried and challenging situations.

In the light of this increasing purpose of the church to inform all life with the spirit and service of Jesus Christ, it will be of interest to turn again to the field and to observe there projects which show something of the trend of home missions today. Our itinerary will take us to the Negro communities of

the South, to the mountains of North Carolina, to the ancient Spanish-speaking plazas of southern Colorado and New Mexico, to the downtown sections of Denver and New York, and back again to the mountains of the South. Here we shall find home missions grappling with the underlying problems of economic life, as among the Pima Indians in southern Arizona, with problems of public welfare and recreation, and with the cultivation of health. We shall find religion thus interpreted coming to grips with the life of peoples in transition. And we shall see to what extent home missions today is using scientific method and allying itself with the social forces of democracy. Our itinerary will lead us to a number of home mission schools, representative of the school work which plays so large a part in the home mission enterprise and which has long been a particular concern of the organized women of the churches. We shall see how these schools have added to their purpose of developing Christian leadership; we shall discover educational home missions today pioneering a new community life. Our confidence in Christian education will be enhanced as we see it undergirding democracy not only with socially minded young Christians, but with communities which are learning to relate the ideals of Christ to every phase of life.

FOR THE NEGROES OF THE SOUTH

Without a progressive and paying agriculture there is little hope for the country church. Communities of poor people in the cities, unless aided, can support poor churches only. The abject poverty of the Negroes in the South has meant an impoverished religious organization. Any economic order will be tested by the sort of living and the kind of life it sustains for families and for communities. How are situations of this sort being faced by the home mission schools?

Born thirty years ago in an old Odd Fellows' Hall strategically located at almost the geographical center of Georgia, the Fort Valley High and Industrial School stands, surrounded by a community of over half a million Negroes. Four out of every ten persons in Georgia are Negroes. The colored population of the state exceeds a million two hundred thousand. The Fort Valley school, accessible to this great population, visualizes the influence of educational home missions on Negro community life.

The prominence of Booker T. Washington and the popularity of the industrial idea in education as developed at Hampton Institute and at Tuskegee, has encouraged the founding of a number of institutions under home mission auspices throughout the South, such as Henderson Institute in North Caro-

lina, the Stillman Institute at Tuscaloosa, Alabama, and the Jarvis Christian Institute in Texas. Beginning with four acres of land and a barnlike structure for a school building, the Fort Valley school has a group of modern brick buildings of chaste colonial design, located on a beautiful site of ninety acres. It has a faculty of thirty teachers and an enrollment of seven hundred boys and girls. There is close correlation of academic and industrial work. Besides the regular academic course of twelve grades, each student is trained in some useful trade or occupation. The school farm and gardens, the orchard and livestock, furnish laboratories. The boys help in the construction and repair of the buildings, and so become skilled in bricklaying, carpentry, plastering and painting. The girls engage in laundering, cooking, sewing and housework, and are taught dressmaking, basketry and weaving. Graduates of the Fort Valley school are granted teacher's certificates by the state, and these graduates are eagerly sought as teachers in the public schools.

But this school assumes scarcely more responsibility for the students in daily attendance than it does for the community. Its continuing educational influence is extended over several counties by five workers who make the school their headquarters. In cooperation with the United States Department of Agriculture, a graduate of the Fort Valley school travels over four counties as a visiting teacher of

agriculture for the Negro farmers. The record of this man's work in improving the methods, increasing the yields, and raising the whole tone of life among Negro farmers, is an inspiring story. In a Ford car this agent's wife travels with him to instruct and encourage the farmers' wives. Her work embraces well-nigh everything, from the care of babies to the marketing of chickens and eggs. Farmers' clubs are organized among the men, and homemakers' clubs among the women. These clubs have their regular local meetings, and come together at the Fort Valley school each year for a farmers' conference.

FOR THE NEGROES IN THE CITIES

"The masses of Negroes crowded in the mean quarters of North Carolina cities present problems in human depravity that can only be relieved by slow growth and the planting of desire among these people themselves to improve their condition." This is the situation as seen by Lawrence A. Oxley, himself a Negro, director of the Division of Negro Work of the North Carolina State Board of Charities and Public Welfare "A new movement is stirring in the South," Mrs. Kate Burr Johnson, Commissioner of Public Welfare of North Carolina, has said. "It is born of an honest admission on the part of numerous white people that the Negro deserves opportunities for development and expression of his

powers. The Negro is being given new responsibility and a more enlightened regard. This he has won by his own honest efforts to improve himself."

That this work of improvement must be carried on by Negroes themselves is the judgment of such men as Oxley. Continuing his description of conditions in the cities, he says: "The lack of wholesome recreational facilities presents an ugly situation in the face of the rather large number of questionable dance halls, gambling clubs, and even more vicious resorts. The apathy of the Negro of the lower class is probably an even worse situation. The development of a program of public welfare cannot be left a problem for the white people to deal with. It is inherently a question for the Negro to solve for himself. It must come about through education and the effort of the trained leaders of the race for their poorer and less intelligent fellows."

For many years the home mission schools have furnished ministers for Negro churches. With the increasing interest of the state in constructive welfare work for the colored populations in the cities as well as in the country districts, a new opportunity is opening up for these schools. Lieutenant Oxley has the right idea; the development of such a program of public welfare must come about through education and through the effort of trained leaders of the race. Is it the strategic opportunity of home

missions today to supply this trained and competent leadership for social reconstruction?

REBUILDING THE MOUNTAINS

"The young life of the mountains cries out for something that will give a fuller and more colorful life," Jessie Rector, born in the shadow of the Great Smoky Mountains in western North Carolina, wrote to me, as late as the spring of 1927. "There are no clubs or organizations which are the sparks of life in most communities. The farmer claims that he has no time nor money for such things. He must be at work at sunrise, and must labor hard until the day's end. Then he is so exhausted that he goes to sleep soon after supper. A life like this is all that some people ask; but the children want more than work and sleep. Between the ages of ten and twenty years they realize that their minds and souls are being starved; they long for food. This they cannot have until the economic life will support more recreational and social life."

Seated in his shirt-sleeves, dictating letters to a stenographer in his office at Asheville, we broke in upon the Rev. James G. K. McClure, Jr., President of the Farmers' Federation, Inc. McClure is a home missionary extraordinary, carrying on under his own appointment. He had looked into the lives of the Jessie Rectors of the mountains, he understood them,

understood the limitations under which they were wrestling for a fuller, more varied life. He went to work to bring about that spirit of cooperation among the farmers on which their destiny so largely depends. It was strange business for a preacher of the gospel. But McClure did not give up preaching; he preaches to large and strange audiences.

McClure's idea was that if the mountain people were to achieve a higher type of civilization, there was needed a more hopeful economic basis for it. He had faith that the people would respond to economic opportunity. He found that the production per crop worker in the fifteen counties of western North Carolina in 1919, the year of high prices, averaged $356. This was the gross income and included fertilizer, seeds, and necessary production costs. The net income received for the maintenance of a family was estimated to be $150 to $200 per crop worker.

"Permanent civilization cannot be maintained on such a meagre income," McClure said. "Effective life will starve and decay under such circumstances. Our mountains are a reservoir of the best in America. This deadening poverty kills the soul of a people that have historically shown themselves capable of making a great contribution to the onward march of mankind."

McClure's answer, or the answer of the Farmers' Federation, for it is a cooperative venture, was a chain of enterprises offering cash markets to the

mountain farmers. Located at strategic points on the natural arteries of commerce, this mountain enterprise is designed to take the form of poultry-fattening stations, egg- and cream-assembling stations, creameries, canneries and small woodworking establishments. A nucleus in the form of a chain of eight warehouses operated by the farmers themselves under their federation is already successfully operating. In addition to the warehouses, the federation operates a hatchery which has placed over 200,000 baby chicks on farms in its territory. It not only places the chicks on the farms but guarantees a market for broilers, eggs and fowls, thus completing the marketing circle. The development of McClure's enterprise waits only on a revolving promotion fund. Who will say that these mountain farmers, with such encouragement to a more abundant life, will not be more disposed to dwell upon the goodness of God? Let the Jessie Rectors take encouragement.

FRIENDSVILLE

Dilapidated, unpainted, unfinished, wretchedly equipped cold churches and schools greeted J. Edward and Daisy K. Ransome, sent by the Board of Home Missions of the Society of Friends to the Great Smoky Mountains of Tennessee. Illiteracy was general in this Monroe County community. There was a short school term and not enough teachers. The neighborhood was without a library.

The people were isolated, having few friendly contacts. The roads were terrible. The physical conditions were laconically gathered in a dozen words: ignorance of hygiene, few doctors, broken-down mothers; whiskey, snuff, tobacco, itch. With no play life or organized recreation, bootlegging and sprees were common. At the church there was irregular preaching and worship. And this was the community life that rose on impoverished farms, failing forests, and the lack of industrial training.

In a little more than five years faith, science and love had their way. Friendsville was graced by six Christian school-teachers, a new school had been built, and a library secured. The school and church buildings through community cooperation had been repaired, painted, weather-boarded and heated. A new church and school building was erected. A county Sunday school association furnished new contacts. Agricultural demonstrations, lessons in forestry, and a manual training shop gave a new impetus to better economic conditions. A playground was built. The holidays—Thanksgiving, Easter, Christmas—were made occasions for community gatherings. Regular services were observed in the churches, and there was fresh ingathering of life.

AS SEEN BY A MOUNTAIN GIRL

"We are just a typical mountain community, composed of people who are too busy in the struggle of making a living to give much thought to community problems," so Bonnie Lee Angel, whose home is in a narrow valley in the western part of North Carolina under the shadow of Big Bald Mountain, spoke about her people. From both sides of the valley rise steep slopes covered with every form of vegetation found in that section of the country, from a short moss-colored grass to the tallest oaks. A luxuriant growth of mountain laurel extends from the banks of the stream to the mountain top. Running parallel with the creek, as the natives call it, is the community road, which keeps getting narrower until, near the head of the creek, it is little more than a very rocky trail.

"A state highway runs through the edge of our community," she continued, "but the problem for most of us, especially during the winter months, is how we are to reach the highway. During the summer all is well, and people forget that roads should be built. When winter brings mud that keeps us blockaded for almost half a year, we favor building roads just as soon as the weather will permit. When spring comes, and with it the warm sunshine that takes away the mud, everyone forgets that the road was ever bad. There is one remedy to the situation.

If we want a road we must build it. Our roads are bad because the people have never learned to bear and share responsibility in community problems.

"We are not well-to-do, as you can see by the fact that the whole community of about forty-five families owns only a strip of land four miles long and three-fourths of a mile wide. The average farm contains about fifty-two acres, less than a third of which is under cultivation. We are still farming in the same primitive way our forefathers did years ago. The greater part of the land area is so rugged that it is impossible to use machinery successfully. Sometimes the corn fields are so steep that, when hoed, half of the corn has to be propped up with rocks to keep it from falling over. There in the extreme lower section of our community, upon a little knoll overlooking the highway, is our church. Built barn-shaped, after the fashion of most mountain churches, it is one of the best country churches in Yancy County. As in almost all mountain communities, the people are nearly all Baptists. . . . The Sunday school is our problem. When the church was built, one auditorium was expected to serve all purposes. When all six classes are reciting at one time you can imagine the confusion. It seems that pupils and teachers vie with each other to see who can talk the loudest.

"About our public school? Of that we can do very little boasting. A two-room, half-painted building

near the center of the community. At one time the community was aroused enough to undertake the painting of the schoolhouse, but unfortunately after the first coat the paint gave out. Until this day no paint has been provided and the house remains a dirty white. The interior is even worse; the walls are unpainted, the floor is made of rough planks. The children's desks were made by one of the carpenters. For six months of the year the children attend school here. The teachers are usually high school graduates but not always. The principal of the school last year had only a grammar school education.

"Concerning the future? It lies, like the future of every community in our Southern mountains, in the hands of the boys and girls of today. What we need are better schools: not the ordinary schools that turn out a uniform product whose chief knowledge consists of Latin, French, geometry and algebra, but vocational schools that will teach our boys how to make the most of an acre of ground, what crops grow best in this section, how to be good mechanics or good carpenters; and schools that will teach both girls and boys to be real community leaders."

The mountain work of the home missions boards began in school work, usually in the open country. After about a score of years the states of Tennessee, North Carolina and Kentucky began to develop their

school systems in the mountains, and the missionary agencies began to give over their elementary schools to the state. But boarding-schools have been retained. These schools are making a great contribution to the South, for the mountain people are constantly flowing down out of the valleys into the cities. Many of these boarding-schools send a very large proportion of their graduates back into the mountain country as teachers, though not necessarily to the communities from which they came. A progressive missionary program from the standpoint of the mountain church identifies itself closely with the local community and seeks its reconstruction. There is a continuing place for the secondary schools in the mountains under home mission auspices, schools fundamentally religious in character, with a sufficient vocational direction to incline a proper share of the pupils to settle down at home.

Conditions in the mountains are changing. There are very few counties that do not have a railroad. Hard-surfaced roads are being built connecting all the county seats. Streams are being developed for power. The World War and the new roads furnished new contacts with a wider world. Mountain boys are off to Detroit, Akron, Toledo, and other city and industrial centers. The whole approach of the church to the sturdy folk of the mountain country must be revised, and an educational program carried forward more closely integrated with the

economic and social needs of the community in this period of transition.

IN THE HEART OF THE ROCKIES

Long before the Mexicans began to swarm across the Rio Grande to do the common labor of the Southwest, the mountain valleys of New Mexico and southern Colorado had been settled by Spanish-speaking Americans. Their ancestors came northward from Mexico three hundred years ago, when Mexico was still a province of Spain. Perched high upon the edge of a precipitous and rocky plateau a hundred miles west of Albuquerque, three hundred and fifty feet above the floor of the valley, is the picturesque pueblo of Acoma. Among the terraced adobe houses of the Indians is the great church, much dilapidated and in disrepair but still used on festal occasions, an enduring witness to the pioneering faith of a Spanish friar of the early seventeenth century. Amidst the ancient civilization of the pueblo you are confronted by the fact that European civilization is older here than on the Atlantic coast. The Spanish were permanently settled in Santa Fé in 1605, two years before the founding of Jamestown and fifteen years before the Pilgrims came to Plymouth.

The Spanish-speaking mountain villages (plazas) and the Indian villages (pueblos) are communal. Each head of a family has his home site in the village

and works a small outlying farm. All pasture land and water rights are held in common. Isolated in their mountain valleys, often at an altitude of from six to ten thousand feet, where men still use wooden plows, and bulls and goats for threshing, these Spanish Americans live a drab existence, embittered often by poverty, ignorance and superstition. Others who have profited by the educational opportunity which has been given them by the mission schools have assumed places of leadership. Unable to make a living by their primitive methods, many of these early Americans are beginning to leave their mountain farms and go off to the cities or to the beet fields of Colorado as common laborers. And this is their destiny after three hundred years in a mountain country glorious to look upon.

Something more than sixty years ago Protestant mission work was begun in New Mexico and was extended to the Spanish-speaking plazas. As one visits the small one-room adobe church buildings in the plazas, one realizes how pitiably inadequate such a form of ministration is. Day schools have been established in a score of places, a number of which are continued as a supplement to the wholly inadequate public instruction. The need of high schools brought about a group of mission boarding-schools: the Allison James School at Santa Fé for girls, and the Harwood Industrial School for girls, the Harwood Boys' School, the Rio Grande Institute, and the

Menaul School for boys, all at Albuquerque; at Santa Cruz, the Edith McCurdy Mission School. These schools have rendered a distinguished service, especially in supplying teachers for the public schools of the state. But home missions has not, either from a denominational or a Protestant standpoint, wrought a Christian program for this mountain state of New Mexico, approximately half of whose population is Spanish in origin and uses the Spanish language until this day. The fulfillment of its task waits on an integrated program of evangelism, education, and community reconstruction. Nor has it had any adequate means for developing a Spanish-speaking religious leadership for the churches. Young Spanish Americans have been sent back to the colleges of the East and to theological seminaries of the Middle West to receive a type of religious vocational training little calculated to equip them for the peculiar social and religious problems of this mountain country.

THE WIDENING PROGRAM

These situations were hopefully faced in the winter of 1926 at the El Paso conference, which brought together religious, social, educational and welfare workers concerned with the Mexicans and with other Spanish-speaking people in the United States. The conference was projected by the home mission boards constituent to the Home Missions Council and the

Council of Women for Home Missions. The discussions of this epochal conference had as their starting point the findings of commissions which had been appointed some months in advance. The topics and investigations of these commissions indicate the new range and outlook of current home missions: social and economic factors, interracial and international factors, education, religion, and literature.[1]

"What sort of civilization will the mountain plazas of New Mexico sustain?" was one of the questions submitted to an interchurch committee which was appointed as a result of the El Paso conference. With the right agricultural and economic development, what sort of community life will the plazas afford? What encouragement will there be for some of the mountain boys and girls to return to their mountain homes, or to engage in agriculture or dairying or stock-raising in other New Mexico communities? What bearing will this have upon the conduct and curriculum of our home mission boarding-schools? What sort of religious leadership is needed to aid in promoting such a rural community life, and where may it be trained? Questions of this nature called for fundamental and scientific surveys of representative communities. In the summer of 1927 the first of these surveys was made by the Vice-Dean of the College of Agriculture and Mechanical Arts of New Mexico. Its findings and those of sub-

[1] See "The El Paso Conference," pamphlet, Home Missions Council, 1927.

sequent studies will throw new light on the problems involved, and prepare a base for a sounder and more inclusive home mission for the churches.

SOCIAL EDUCATION FOR ADULTS

The idea is gaining ground that education is a continuous process through life. So new hopes are quickened: "The whole of life is learning," and "Education can have no endings." The next stage of our educational advance is seen as the extension of the privilege of systematic education to adults, college-bred and non-college-bred alike. The business of living, says Glenn Frank, President of the University of Wisconsin, is "the business of handling with sanity and realism the concrete situations that arise from day to day." Life thus understood demands an education which is continuous. In the curriculum of youth we were confronted by long lists of courses through which we laboriously plodded. The curriculum of adult education is built about the needs and interests of the pupil as found in his work, his recreation, his family, his community, and in his increasing awareness of the wider world. Education is thus made more real, it counts more on actual experience. Doing and thinking are kept related and together. There is previsioned for us "small groups of aspiring adults who desire to keep their minds fresh and vigorous; who begin to learn by confronting pertinent situations; who dig down into the reser-

voirs of their experience before resorting to texts and secondary facts; who are led in the discussion by teachers who are also searchers after wisdom, and not oracles: this constitutes the setting for adult education, the modern quest for life's meaning." [2] The acceptance of this outlook upon life and education opens up new vistas for home missions.

NEW SCHOOLS FOR SOCIAL DEMOCRACY

Educational home missions has been very largely concerned with child life and with youth. The first contacts made with mountain people, with Mexicans, and with new Americans in our industrial communities, are ordinarily with children—in elementary schools, Sunday schools, clubs and classes. So also the cooperative week-day religious education movement is thus far largely for children in the elementary grades of the public schools. This is the place to begin but not to end. The mission churches have been anything but soundly educational, and few of the neighborhood houses or settlements have any very considerable contact with adult life.

A labor college in a Methodist church is an expression of this new purpose to enrich adult life. In Grace Church, Denver, during a recent winter, in addition to the Sunday afternoon forum with its two-hour session, the Denver Labor College offered eleven courses of instruction, given on Monday and

[2] Eduard C. Lindeman, *The Meaning of Adult Education.*

Thursday nights, followed by forum sessions. Two hundred and fifty persons were enrolled. At Labor Temple on the lower east side of New York, a home mission project of the Presbyterian churches, Labor Temple School grew out of the forums and lectures which had been a feature of its program from the beginning. In addition to several largely attended lecture courses, two hundred individuals were enrolled in classes. The aim of this school is to give adult industrial workers the opportunity to acquaint themselves with the best of the world's thought in those fields which will fit them to understand the life and society of today. The school seeks to impart no particular philosophy or creed, but aims solely to do its share in the education of the workers.

A FOLK SCHOOL IN THE MOUNTAINS

At one of the meetings in the community room of the John C. Campbell Folk School at Brasstown, in the mountains of North Carolina, a talk was given recently by a dairy specialist connected with one of the railroads. Reference was made to the importance of thinking and reading if one is to keep on growing, and in concluding his remarks the speaker added: "Now you probably know everything I have said, but to know does no good of itself unless you *do*. No one can *make* you do; not I, nor this school here. That rests with you." As the gathering broke up, one of the men commented: "That is just what

you are trying to do—get us to thinking and reading, and then leave us to work out the rest ourselves."

The John C. Campbell Folk School, which has the interested support of three of the denominational home mission societies, is another adventure in social education. The school is named in memory of John C. Campbell, author of *The Southern Highlander and His Homeland.* After twenty-five years of study and service in the Southern mountains, Mr. Campbell was persuaded that the folk schools of Denmark, which have been attended at one time or another by one-third of the adult rural population, offer a type of education well adapted to rural America. This school is an experiment in the application of the Danish principles.[3] Beginning its life in January 1926 as a home in the community, it sought, through active share in community activities, to build a firm foundation of local understanding for the school proper, which opened in December 1927. There is a farm of a hundred and eighty acres which recognizes the economic problem of the region, and which, it is hoped, may demonstrate new and better methods as well as furnish part of the support of the school.

For many of the ambitious young people of the mountains of the South, the home mission schools have been doors of opportunity leading away from

[3] Cf. *Light from the North,* by Joseph K. Hart.

the mountains. Meanwhile the home communities, rich in their folklore, have often gone backward instead of forward. For those who could not get out, or whose choice was the mountain valley, life has been cheapened, folklore neglected, while an impoverished and distraught neighborhood life has waited for inspiration and leadership. A school without stated requirements beyond a serious desire to learn and to grow, which has no examinations and gives no credits, and which does not set out to equip its pupils for particular trades or to prepare for the graded school or college, is indeed a new thing in educational home missions. The school is open to anyone sixteen years of age or over who will spend five days a week at study through the period of three winter months when farm work is lightest. Two afternoons each week are planned with special reference to such of the older members of the community as care to come in.

"To what extent do the ideals of democracy, social service, and religion function for health, for an appreciation of the material and human environment, for wholesome home life, and for the re-creation of human society? Do these ideals vitalize governments, schools, churches, homes, labor, capital, art and play?" These pointed questions Thomas Jesse Jones raises in his *Four Essentials of Education*, and they are questions that are being put to

educators everywhere. The national home mission boards in their community service and progressive school work are not unresponsive. Over a long period of years home mission day and boarding schools, set down in the heart of far removed and underprivileged populations, have given to the country young men and women of character and competence as Christian leaders in every department of life. This work carries on. But with increasing appreciation of the new social aims of education, the program of the schools has been widened and made more inclusive, and they now seek nothing short of the redemption of the community itself.

STUDY SIX

A NEW CRUSADE

STUDY SIX

From an incident on Broadway the group is led to investigate industry and learns of waste and war. Are these significant words in the present ordering of our lives? Other social ills are taken account of with their implications for the churches and home missions. Is there occasion for a new crusade? Before setting out, the churches are provoked to look within. What is found there and the hopeful remedies being applied are matters for encouragement. If some of the conditions set forth in this chapter are incredible, let any group on its own account look about its vicinity. A new process for the revival of America is set before us. It stirs to inquiry, search, and adventure, and with this outlook our studies are brought to an end.

A NEW CRUSADE

AT the noon hour in the thick of the hurrying crowd on Broadway two young Jews placidly paraded up and down in front of the entrance to a tall loft and office building. On their breasts they bore printed placards: "The Millinery Workers of Simon Blum Are On Strike." In the parlance of organized labor they were pickets. With their comrades they had been at this thing for twenty-eight weeks. Along the curb-side a tall, athletic-appearing Negro likewise paced to and fro. He also carried a placard, more pretentious, which read: "Simon Blum[1] Working 100 per cent Open Shop. Prompt deliveries." At the entrance to the loft building two policemen stood idly, impartial referees of this contest which had been carried on for seven months. To the passerby this was ridiculous. It was difficult to be other than amused. What was it all about, anyway? And what possible influence could such gestures have in the settling of a strike? Here was something new, an employer turned picket. Was there any particular significance in the fact that his picket was a Negro? Had the Negroes turned from

[1] The name of the employer in this authentic incident is fictitious.

organized labor, or had organized labor turned a cold shoulder to the colored workers?

The situation was irresistible. The inquirer took the elevator to the tenth floor, entered the sumptuous lobby of Simon Blum, and through the grating of an office window inquired if he might see the proprietor. He was received with courtesy. About the strike? Yes, it had been carried on for seven months. It had in no way interfered with his business: "I have not lost a dollar," Mr. Blum exclaimed. There, the inquirer made note, was a point of view. The proprietor furthermore communicated that he had been in business for twenty-nine years. There was a time when his shop was organized. A dispute had taken place. He had appealed to the referee. The decision was in his favor but the union had refused to abide by it. Thereafter he had decided to run his business on his own terms. He was running an open shop. His two hundred and fifty employees had a forty-four hour week, they were treated with consideration, and they were satisfied. Only about sixty of his workers, who, he alleged, had been "planted" by the International to make trouble and to agitate for the union, had gone out.

Did Mr. Blum make any distinction among his employees in the matter of race or color? None whatsoever. Efficiency was the only standard in his shop. He employed a number of colored men. They were excellent workers and gentlemen. His shop

was a little league of nations—Jews, Italians, Irish, Negroes. There was no distinction. Would the inquirer like to see for himself? In the great workroom long lines of young women bent over fast-whirring machines sewing baby caps. Long strings of caps hung from the ceiling, white caps, pink caps, white caps with pink ties. In a rear room colored men stood at pressing machines enveloped in clouds of damp steam.

The trail led thence to the headquarters of the millinery workers on West Thirty-seventh Street, back through a narrow passageway, up half a flight and into a bare and sunless waiting-room. On a bench by the wall a dozen Jewish workers were lounging. Over their heads hung a bulletin board with placards in Yiddish and notices in English of lectures at Labor Hall—"The Ascent of Man," "Rebels in Contemporary American Literature," "These Ten Years." In a small rear room ten men bent over two chess-boards. In the front office girls were busy with the membership records. A young man was found who was not hesitant to talk about Simon Blum and the International. There were ten thousand members in the local unions in New York of the Cloth Hat, Cap and Millinery Workers International Union, with its various branches. There were five thousand operators, that branch being possibly ninety per cent organized and the trimmers sixty per cent. As for Simon Blum, his

workers were miserably underpaid; he had refused to concede to his employees the elementary right of organization and collective bargaining. The picketing would go on until the strike was won.

"Has it not been wasteful, this long strike of seven months?" the inquirer somewhat innocently offered. "And consider the expense to the city in the constant detail of policemen."

"It is war," the youthful millinery worker replied. "It is a miniature war, and all wars are wasteful. The workers do not want it."

War and waste. Were these words significant of our Christian civilization? Nation at war with nation; race against race; capital against labor; employees at odds with employers; the farmers of the West opposed to the manufacturers of the East; manufacturers' associations fighting labor unions; the unions fighting each other; industry sharply competing with industry; big business swallowing up small business; chain stores driving out the little stores; churches competing with churches. Strewn thus over the field of our modern life are the casualties of waste, irretrievable loss through the waste of wealth, waste of human life, waste of opportunity, waste of the few years given to humankind for the increase of life.

The papers of that week when the inquirer noted the millinery worker's miniature war carried the news that our national income in 1926 had reached the

staggering total of ninety billion dollars, an increase in five years of twenty-seven billions or more than forty-three per cent. This nation's wealth is enormous. We have approximately half the world's gold supply. We are producing nearly half the world's coal, nearly three-fourths of the petroleum, and almost nine-tenths of the automobiles. Before the Great War the United States was a debtor nation to the extent of three billion dollars.[2] And yet Christian economists tell us that this prodigious national income has not been sufficient to assure to every family an adequate standard of living; that at least one-third of our people are lacking in the necessities and minimum comforts of life. What is the occasion of this? How far does waste enter in—waste attendant upon inefficiency, loafing on the job, lack of right incentive, poor management, bad technical methods, wanton destruction of natural resources, competition, production for profit instead of for use? With all our resources of materials and men, applied science, and undertaking ability, we have not arrived at a solution of these problems which press down sorely upon the fortunes of hundreds of thousands of homes in America. Out of such conditions grow grave unrest, distrust, bitterness and strife.

2 See *Religion and Social Justice*, Sherwood Eddy, 1927.

WAR

War is wasteful. It is the most wasteful of all human contrivances. Its chief means is destruction of human life: destruction of combatants, destruction by means of blockades of the subsistence of women and children, destruction of everything that is most worth while. With nations at war, the victory falls to the one which is swiftest to destroy. The aftermath of war is desolation, and its most poignant affliction bereft hearts and wasted idealism. These are results to be measured against "national defense" and the "nation's honor."

In the nation's post-war prosperity which great numbers of Christian people are enjoying, is it possible that we have so soon forgotten the ten million known dead soldiers, the six million more who were maimed and seriously wounded, the fourteen million otherwise wounded, and the thirteen million dead civilians? Are we callous to such waste of human life? The total direct and indirect material losses of the war have been estimated at the staggering figure of three hundred and thirty-eight billion dollars. This means that the average daily cost of the war was two hundred and fifteen million dollars. As women in their organized societies make personal sacrifices so that the missionary work of the church may be carried on, does it mean nothing to them as citizens that since the Great War our government is

expending every year approximately six hundred millions of dollars for our army and navy, and for a single battleship as much as forty millions? And this was the war which they were asked to support as Christians, because it was "war to end war!"

"We cannot reconcile Jesus Christ and war," Dr. Harry Emerson Fosdick said in a sermon delivered at the League of Nations assembly service at Geneva in the autumn of 1925. "That is the essence of the matter. That is the challenge which today should stir the conscience of Christendom. War is the most colossal and ruinous social sin that afflicts mankind; it is utterly and irremediably unchristian; in its total method and effect it means everything that Jesus did not mean and it means nothing that he did mean; it is a more blatant denial of every Christian doctrine about God and man than all the theoretical atheists on earth could devise. It would be worth while, would it not, to see the Christian church claim as her own this greatest moral issue of our time, to see her lift once more, as in our fathers' days, a clear standard against the paganism of this present world and, refusing to hold her conscience at the beck and call of belligerent states, put the Kingdom of God above nationalism and call the world to peace?"

IGNORANCE

There are five million people in this country over ten years of age who can neither read nor write. But

there is a graver ignorance, and it concerns the elemental facts of life and the ways of social behavior. Ignorance bears heavily upon the lives of little children. In this country in 1925 more than a hundred and eighty thousand babies died before they were a year old. In that same year seventeen thousand mothers died from causes connected with childbirth. While the income of the family, the surroundings in which it lived, the presence of the mother or her absence on gainful employment, markedly affected the baby's chance to live, a survey of the Federal Children's Bureau discovered that a large number of these premature deaths were due to the mother's ignorance. Georgia found that the birth of twenty-three thousand babies had been unattended by a physician. The high mortality rate among the Negroes may be attributed to the large number of ignorant Negro midwives. In this country seventy-two out of every thousand babies die during their first year of life as compared to forty out of every thousand in New Zealand.[3]

SICKNESS

Sickness makes for waste. According to the report of a group of engineers appointed by Secretary Hoover who were considering waste in industry, "the forty-two million men and women gainfully

[3] See "For Mothers," by Elisabeth R. Shirley, *American Federationist*, November 1927.

employed probably lose on an average more than eight days each annually from illness disabilities, including non-industrial accidents, a total of three hundred and fifty million days." And of the half million workers who died each year, "it is probably true that the death of at least one-half is postponable by the proper medical supervision, periodical examination, health education, and commercial hygiene."

DISTRAUGHT LIVES

There is pitiable waste in the lives of distraught, disillusioned, and lonely individuals. The city as well as the country is full of people for whom life is filled with struggle and disappointment. They are of all classes, rich as well as poor. They are the victims of maladjustment. Long illness, reverse of fortune, unrequited affection, estrangement, brooding, bad habits, have done their work. They are broken personalities. They need understanding friendship. In some cases they need clinical treatment. This is the great field of pastoral service in the traditional church program, which now in the exhaustion of modern life requires to be cultivated with greater pains and care.

If we have thus seemed to bear dolorously on the untoward, distressing, and discouraging phases of contemporary life, we have none the less to recognize that all these things, a disjointed industry, the futility of war, ignorance, sickness, the perversion of

personality, weigh heavily along with other social ills on countless thousands of lives. They are the staple of too many of our fellows. As the churches in their home missions today bravely announce their purpose—"To Make America Christian for the Service of the World"—can they escape the meaning and implications of situations thus touched upon?

A NEW CRUSADE

Here is the occasion of a new crusade. The infinite worth of the individual and the need of the regeneration of the individual heart are not lost sight of by Christians who are concerned with social reconstruction. It is only that as we have gained a more enlightened understanding of the nature of personality, and have seen it enmeshed and entangled in a limiting and unchristian social order, our purposes have been quickened and enlarged. Home missions has a share with the social forces of democracy in striving for a new world in which the individual may find a new freedom and a new abundance of life.

Industry grows more sensitive to human values. Wages and hours are no longer the "hot spot" in the industrial situation, but management, in which labor is given an increasing share.[4] Democracy is regarded no longer simply as a political formula but as a process applicable to all the relations of human life. If democracy is a valid concept for govern-

[4] Cf. *The New Spirit in Industry*, by F. Ernest Johnson.

ment, why not equally for industry? The churches trust less to broad pronouncements concerning social problems and deal more realistically with actual situations where there is conflict. The cooperative movement grows apace. Ten years after the Great War, the purpose of substituting a Christian world order for the pagan war system of the nations is seen as the most stupendous and the most urgent task facing the modern world. Ranged about this purpose is a phalanx of peace societies and foundations, while at the same time there is engaged the untiring attention of Christian-minded statesmen. Nor does this new urge confine itself to the international situation, but addresses itself as well to such concerns as the crusade against a menace which has quietly grown up since the war—military training in American high schools and colleges. A great propaganda for health has enlisted the interest of people everywhere. Safety devices in mining and manufacture have alleviated the death toll among the workers. The fight against disease gains ground yearly. The states are reaching out to the remotest districts, lighting them with intelligent instruction in the care of mothers and babies.

The expenditures for public education have reached amazing figures. More children go to school and stay in school a greater number of years. Compulsory school laws are more widespread and their enforcement is more rigid. While the rural school is

said to remain the most difficult and the most important problem in American education, in the mountain areas of the South, where systems of highways are opening up hitherto almost inaccessible sections, educational opportunity is slowly but definitely improving. The rapid growth of schools in eastern Kentucky, the establishment of such nursing services as that in Leslie County, the report that in Virginia the mountain counties are on a par educationally with the rest of the state, witness to the increasing crusade against ignorance and the opening of the door of opportunity. A new hope is thus written across the horizon. Any interested group can pile up the evidence that the Christian ideal and purpose is informing modern life and energizing the church in her home mission today.

If organized Christianity in this post-war period is to take a fresh hold on her work of redemption and reconstruction, is it not reasonable to expect that she will put her own house in order? Is it not in every way desirable that we inquire how much miniature war, how much competition, how much waste may be traced to the door of the churches?

The Christian church in America is a massive undertaking. It has a long history. It has extended itself into practically every community of any size in the United States. The total financial investment of all religious organizations in this country is estimated as in excess of three billions of dollars. In

the year 1925 twenty-five leading Protestant denominations with over twenty-two million members spent over three hundred and forty million dollars in carrying on their work, and contributed over ninety millions for benevolences. It is an amazing movement. But who will claim that this vast Christian enterprise is so organized today, so wisely distributed, so geared together, that it is producing the maximum of results in the reconstruction of human life?

EVANGELISM

Is the church failing in her peculiar mission, that of winning men to Jesus Christ? However we may redefine the church's task, writes Professor William Adams Brown, "Now as in every past age the function of the Christian church is to win men and women to allegiance to Jesus Christ and to make his principles regnant in their lives wherever these lives may be lived." How successful are the churches in this their preferred task?

A Protestant denomination with a membership of nearly two millions, ranking fifth in point of size among all others, with nine thousand churches and as many ministers, recently submitted itself to a painstaking self-scrutiny to discover its adequacy as a recruiting agency for Christian discipleship. It found that among its nine thousand churches, omitting those in foreign countries, over three thousand

in a year did not receive a single member upon confession of faith in Christ. Of these no-accession churches there was a large number reported as without pastors or stated supplies, and these churches had a reasonable alibi; but nearly two thousand did have ministers. Two thousand ordained ministers with as many congregations enlisted under their leadership without a single recruit in a year! There must be necessary either some redefinition of the primary function of the church, or some reappraisal of its spirit and method in its approach to life. Taking this same denomination by and large, in the average congregation the minister and twenty-one of his members labored a year to get in a single new member by affirmation of faith. Nor was this situation due to the small and weak churches in the town and country area, for the larger city units did not show a greater proportional effectiveness than those in the rural sections. Neither location, equipment, nor supervision accounted for the conditions found. "Somehow," it was reported, " our great edifices and increased number of assistants do not reach our primary aims."

Another of the great denominations in America, which was born in a revival and through all its history has been known for its evangelical fervor and warmth, provoked by this study submitted its own churches to a similar examination. It was found that in 1926 there were 4,561 out of a total of 16,581

charges in which the pastor and membership labored the entire year without the satisfaction of seeing a single person unite with the church upon confession of their faith; this was twenty-eight per cent, or slightly more than one charge in four. In the denomination as a whole it required the pastor and twenty of his members to secure one new recruit.

With this showing in two of the most representative denominations in this country, more or less unlike in their traditional approach to community life, and together including no less than twenty-five thousand congregations, are we facing a situation which characterizes the churches as a whole?

There is no questioning here the potency of the Christian gospel. It is highly possible, however, that the churches may need to reconsider their mode of pressing it home upon the conscience and the loyalty of young life. Jesus called men to a crusade. It was a costly one, but they followed him. May it be that we require today an evangelism that summons us not alone to Jesus Christ but to his cause, a cause made real enough and exacting enough to inspire a willing self-commitment? Nor is there any conflict here between the so-called personal and social evangelism. "There is nothing more impressive than the spectacle of an earnest missionary of 'personal' Christianity who, without losing his passion for the souls of men, suddenly comes to see the world order itself as a subject of redemption, and expands his

evangelistic labors into a crusade for the building of the Kingdom of God." [5]

COMPETING CHURCHES IN TOWN AND COUNTRY

It has been charged by one who has known home missions from the inside out, that "the economic waste and the social sin of competing denominations in small towns and cities have been denounced for decades by the churches themselves, and yet the churches are feeding that denominational competition with home mission aid today.[6] In *The Town and Country Church in the United States*, by Morse and Brunner, based on the rural-life surveys begun by the Interchurch World Movement and salvaged by the Institute of Social and Religious Research, a section is devoted to what is known as the old historic field of home missions—the American village or country neighborhood, where the home mission effort expresses itself in a subsidy to an organized church to assist it in the maintenance of a pastor, whose service must frequently be shared in conjunction with other churches. While other types of mission work have been constantly advancing, it is said that this type is still the largest single segment of the whole task, and consumes from a third to two-thirds of the home mission expenditures of most denominations.

[5] F. Ernest Johnson, *The Social Gospel and Personal Religion*, Association Press.

[6] "What the Left Hand Doeth," Fred Eastman, *Survey Graphic*, June 1924.

In the range or mountain country about two-thirds of all churches are thus aided; in the Middle West, less than ten per cent. Twenty-five counties distributed throughout the United States were intensively studied. They had 1,052 churches, among which 206 or about one in five were aided. Five churches in Orange County, California, were also considered. These 211 aided churches were drawn from thirteen denominations. Only thirty-four of these had entirely free fields. "East and West," the report said, "the controlling motive seems to be to provide a particular type of religious organization and services irrespective of the possible disadvantages which may result from religious division within the community."

The average total membership of the aided churches is fifty-five, and the average resident active membership was thirty-eight. The average subsidy granted was two hundred and sixteen dollars. In point of time these churches had been aided during a fraction of a year up to more than fifty years. No one denomination was singled out as sinning above others. Small numbers, meagerness of evangelistic return, and narrowness of program characterized the group. Summing up, these trusted and careful surveyors said, as concerns these twenty-five counties: "With the exception of a few where economic conditions are hardest and social and religious conditions are the least developed, most of the home mis-

sion aid which is now granted could be withdrawn without any danger whatsoever of leaving communities with inadequate religious facilities." [7]

PLANNING FOR CHURCHES IN THE CITY

Whenever the question of over-churching is up, reference is had immediately to the town and country communities. It is a condition just as likely to be uncovered in the cities. More than a hundred years ago Alexander Hamilton laid the foundation of an industrial city, Paterson, at the Great Falls of the Passaic River in New Jersey. Paterson today is the chief silk-producing center of the United States and has a population of 135,000. Located twenty miles from New York, this city is contiguous to a wide suburban population and, like all industrial centers, has a large foreign population, three-fourths of the people being foreign-born or of foreign parentage, Italians, Poles and Russian Jews predominating. There is also a considerable English, Scotch and Dutch population. There are one hundred and fifteen churches in this city, including a number of missions. Seventy-eight of this number are organized Protestant churches. During the last ten years, among fifty-seven of these Protestant churches representing five leading denominations, thirty-five have actually lost in membership, while the group as a whole has failed to make any increase in gross mem-

[7] *The Town and Country Church in the United States*, p. 114.

bership. The Sunday schools have sustained an actual loss of five thousand in this ten-year period, or twenty-five per cent.

With the change of population, with the incoming of groups largely alien to Protestantism, with the moving into near-by suburban villages of many of the older families which have been the mainstay of the churches, it is not difficult to understand the critical problems faced in such a city. But what is significant in this situation is that there is no concerted movement on the part of the Protestant churches frankly to face it and to avert an impending crisis. There is an absence of any sustained purpose for Protestant city planning. Is Paterson more guilty than any other city?

THE HOPE OF UNITED CHURCHES

There are more than a thousand united churches in this country. These testify to the increasing purpose of Christian constituencies in local communities to put an end to the waste and ineffectiveness of overchurching and competition. The situations confronted in both city and country would be utterly discouraging if there were not such evidences that the church as a whole is being aroused to the necessity of action. A study has recently been made of nine hundred and seventy-seven united churches in the town and country area, exclusive of the South, where very few united churches are found. Churches

of this sort are often spoken of as community churches, but this designation is so variously used and abused that it was abandoned in the study. There are other examples of united churches in suburbs and cities.

The nine hundred and seventy-seven united churches in the town and country area were classified according to four types: *federated* churches, of which 312 were located; *undenominational* churches, 137 in number; *denominational united* churches, being the largest group, 491; and *affiliated* churches, of which there were 37. Each of these types with variations stands for a different attempted solution on the part of local communities to meet this problem of waste. The effort being made is of such importance and so inspiring to other communities that it deserves thoughtful study. The story of this heartening movement is told in *United Churches*.[8]

However small this total of a thousand or more churches is as against the 101,000 town and country churches in the United States, the movement is full of hopeful meaning. It has found its inspiration largely in the local communities, with no strong affirmative and active promotion from the denominational agencies, though in many cases the attitude of local denominational superintendents has been helpful. With the increase of the cooperative spirit

[8] See *United Churches*, by Elizabeth R. Hooker, 1926. Also, *How Can Local Churches Come Together*, by the same author (see Reading List).

and technique in town and country communities, as demonstrated by granges, cooperative marketing, and consolidated schools, and with the evidence of distress in thousands of small churches, this tendency toward united work on some terms or other is bound to gain in favor.

THE AROOSTOOK WAY

In the country round about Ashland in Aroostook County, Maine, fifty miles south of the Canadian border, there is a parish of two hundred and fifty square miles. Its size is sufficient to have gained it the name of the Aroostook Larger Parish, though its true largeness is in the inclusiveness of its service. Six years ago there was one minister caring for this area. Ashland was the only place large enough to support a minister of its own. There were three other little villages and eight or ten school districts. A parish council was constituted for this entire area, each church having two votes, each district one vote, the cooperating state conference two votes, with a vote to each staff worker. This council meets every few weeks and makes the program for the parish as a whole. The staff includes three men. There is a pastor evangelist, a religious education director, and a social director. Schedules for work for each day are prepared and faithfully carried out. They cover hours for study, pastoral visitation, services for worship, social functions including moving pic-

tures, boy and girl scouts, winter and summer work, daily vacation Bible schools, and other activities. Each school is visited by one of the workers every Sunday and religious services are held. On a given Sunday seventy services were held in fifteen different centers, the first service at eight o'clock in the morning. On a stormy winter Sunday sixty men got out their snowshoes, skiis, sleds and horses and canvassed for the annual budget, raising over three thousand dollars.

Three groups of churches are now enlisted in such larger parishes in Maine, two of these being interdenominational in character. It is another illustration of a new resourcefulness among the rural church workers in eliminating waste and uniting the people of an area in a common and cooperative Christian service. Every family in this area is assumed to be a subject of the friendly care of this larger parish. "The serving of large areas under joint auspices of 'yoked' or cooperative neighbors," says Dr. Malcolm W. Dana, an inspirer of this larger parish idea, "does away with a useless and sinful duplication of churches, and guards against neglect of isolated homes and peoples. A common budget enables the larger communities to bear the burden of the weak, securing for the smaller communities a better ministry than they could get by themselves. Equipment for a social-religious program can be owned together and used for the common good of all. The admin-

istration of affairs over the countryside by a larger parish council, where each cooperating unit has exactly the same representation and voice, is splendid practice of democracy in religion. Under competent leadership, which so large an enterprise can get and hold, even remote regions are welded together into one large community where the life is truly Christian. The mission of the rural church is to serve, to serve all the people, to serve all of their interests, and to serve all the time."

FOR AN INDUSTRIAL COMMUNITY

On Potrero Hill in old San Francisco there is a community largely made up of Russians, much divided among various religious sects. From the summit of this hill you look down on one side on San Francisco Bay and on the industrial plants in which most of these Russians are employed. On the other side spreads out the old mission district under the shadow of the Twin Peaks. Ten years ago a little Baptist church with a foreign-language minister recruited a small group for its services. School work for children with classes in the Russian language was carried on by the Presbyterians, in a storeroom with a young Slav trained in an eastern seminary as instructor. Today these interests have converged in the Potrero Hill Neighborhood House, a low-spreading building of bungalow type which provides an attractive auditorium, a gymnasium, a cheerful lobby

and class rooms, and an apartment for the director. This building was erected and placed at the disposal of the cooperating interests by the organized Presbyterian women of California. There is an annual budget of twelve thousand dollars contributed by the local and national home mission boards of the Presbyterian church, the San Francisco Bay Cities Baptist Union, and the American Baptist Home Mission Society. The San Francisco Community Chest also contributes to the budget. The San Francisco Board of Health provides a health center. The Mission Branch of the Y.M.C.A., the Golden Gate Kindergarten Association, the San Francisco Music School, the Russian Language School, and the Southern Heights Improvement Club are all cooperating agencies, while the community itself assumes a steadily increasing share in support. The board of control of twelve members is equally divided between Baptists and Presbyterians. The educational, recreational and social activities and the Sunday school are carried on in the Neighborhood House. The services of worship and the recruiting of a church constituency are the responsibility of the Baptist church. Here surely is a sensible and successful illustration of what cooperation may mean in an industrial city neighborhood.

PROVED EXPERIMENTS IN COOPERATION

When George Warren Brown, one of the pioneer business men of St. Louis, died a few weeks before Christmas in 1921, the evening papers carried the story the next day that he had left in his will almost three-quarters of a million dollars to be divided among thirty philanthropic, educational and religious institutions widely distributed. Fifteen of these enterprises were interdenominational in character, two among them being the Federal Council of the Churches of Christ in America and the Church Federation of St. Louis. A princely gift was made toward the erection of a new downtown building for the Young Men's Christian Association, with the special provision that one hundred thousand dollars was to be used in providing in the new building permanent quarters for the Church Federation. This establishes the federation idea in St. Louis on a thoroughly permanent basis. It was an unqualified endorsement on the part of a far-visioned layman of the value and necessity of interchurch cooperation.

About fifty cities in this country have such local councils of churches or federations with employed executives, and over thirty with volunteer leadership. These councils play an increasingly important part in effecting cooperation among the churches and in bringing about comity. They promote cooperative evangelism, social service, world peace, civic better-

ment, law enforcement, and various other projects. They arrange for joint meetings to bring churches together, especially during the Lenten season. They carry on religious work in institutions, and in the larger cities include a court worker on their staff. Either directly under the Council of Churches or by an affiliated council, progressive religious education is promoted. In Toledo six thousand children in the public schools receive week-day Bible instruction in the schools conducted by the council. The twelve thousand children in Toledo between the ages of four and eighteen who receive no religious instruction have inspired the slogan of the Toledo Council, "Week-day Bible instruction for every public school child." This council, aiming to improve race relations, employs a colored woman to work among her people. Together with the Roman Catholics, it promotes a joint and reverent observance of Good Friday. Ordinarily the Council of Churches is a central body whose members are elected by the churches. In a few of the larger cities the unit that elects the delegates is not the local church but the local denominational body for that area.

When Victor F. Lawson, publisher of the Chicago *Daily News*, made the Chicago Congregational Missionary and Extension Society his legatee in the sum of four millions of dollars, the largest gift which has fallen to any local city mission agency, that society was faced by a great responsibility. With this

princely gift it was in a position greatly to advance its denominational interests. The needs of the city, however, became the determining influence in shaping its policy. Immediate consideration was given to Chicago's industrial populations, with the intention of strengthening projects already in operation where larger support would greatly increase the service to the community. A work among the Poles of the city is supported with the cooperation of the Presbyterians and Methodists. An alliance with the Church Extension Board of the Presbyterian Church (U. S. A.) was made, and three centers were selected for joint support and promotion: a work among the Mexicans; Laird House, in a community largely made up of Poles and Russians; and the Onward Neighborhood House. Other centers are under consideration. In addition to the main center of work for the Mexicans with its organized church, there are six outlying points in railroad yards where the Mexicans are housed in small buildings or freight cars. This cooperative movement engages not only the official boards but the cooperating churches of both denominations, whose members are enlisted in the boards of management at the various local centers and in other forms of service. Thus more evidence is piled up of the practicability of interchurch cooperation when there is the purpose and will to undertake it.

NATIONAL MOVEMENTS

The idea of achieving practical unity through federation is back of the Federal Council of Churches of Christ in America, representing twenty-eight Protestant evangelical denominations, with 147,000 churches and 22,000,000 members. This Council is differentiated from most general movements for the manifestation of Christian unity in the fact that it unites the various denominations for service rather than attempting to unite them upon definitions of theology and polity. It does not in any way interfere with the autonomy of its various constituent bodies. The twenty years since its organization in 1908 have demonstrated that this ideal of Christian unity in service is thoroughly practical.

The Council consists of about four hundred members elected by the denominations, and convenes every four years. The executive committee, made up of official representatives of the constituent bodies, meets once a year. An administrative committee meets once a month. The executive offices are in New York, with regional offices in Washington and Chicago. A score of secretaries are employed, most of whom are related to the various commissions through which the Council carries on its cooperative interests, the Commissions on Evangelism and Life Service, Race Relations, International Justice and Good Will, Christian Education, and Relations with

Religious Bodies in Europe. A Department of Research and Education gathers information concerning social, economic and political conditions and movements in their Christian aspect and with special reference to the work of the churches. The weekly *Information Service* and various bulletins issued by this department have a wide circulation.

The Home Missions Council is the agent of thirty-eight Protestant home mission boards and societies representing twenty-seven denominations. Its purpose is to promote fellowship, conference and co-operation among the Christian organizations doing missionary work in the United States. The Women's home mission boards are united in a similar Council of Women for Home Missions. Both these Councils are related to the Federal Council and have adjacent offices in New York, and both work through various joint committees. Religious work in government Indian schools, a bureau of reference for migrating people which connects local churches throughout the country with arriving immigrants, and summer schools for country ministers, are illustrations of ways in which the cooperative interest of the home mission boards is made effective. In Porto Rico an evangelical seminary supported by seven co-operating denominations offers its students a standard three-year course leading to the degree of bachelor of theology. A suitable site has been purchased near the University of Porto Rico, and plans

for a complete plant to cost $288,000 have been approved by the several mission boards. The Board of Christian Work in Santo Domingo, supported by Methodists, Presbyterians and United Brethren, now has well organized work in five centers, besides day schools in four centers and a hospital in the capital. Thirteen boards cooperate in work among farm and cannery migrants, including communities as far removed as Chesapeake Bay and California. Local home mission councils have been organized in a number of the Western states, and the interests of the home mission agencies in work among the Spanish-speaking populations of the Southwest center in a council which meets annually.

In the twenty years that have passed since the organization of the Federal Council and the Home Missions Council, the cooperative movement has gained in favor, though not without periods of discouragement. There is now an adequate machinery which waits only on the increasing purpose of the various denominations to use it.

A NEW COMMITMENT

It is difficult to envisage America today in the infinite variety of her human situations. We seem merely to have touched here and there the problems which the churches confront in their home mission. The forces at work, molding, bending, and shaping our destiny, are difficult to dissever and more diffi-

cult to measure. With a deepening sense of America's responsibility in the life of the world, there is a natural yearning for some great compelling movement of the spirit which shall sweep the church along to new victories. Men have prayed for this. They have asked God for a great revival. May his answer possibly be a new crusade? "Every American problem is a home mission problem," an officer of a home mission society has said, "though no American problem seems to be settled, but to become more and more complicated. Changed conditions call for changing policies and a new service; but whatever that service may be in the next decades, the central purpose will be the spiritual regeneration of individuals and the Christianization of all their contacts and relationships."

There is a waning interest in pronouncements. The tendency is to attack particular problems in the light of broad Christian principles. To cite one instance, the movement known as "The Inquiry" is quietly challenging the attention of those who would relate Christ more vitally to life. It discovers a change in the basis of our modern life from individual to group relations. It is influenced by the change of emphasis in modern education from the method of affirming ideas to the method of stimulating processes, with an attendant reexamination of the experience by which ideas are really gained. In its method it aims "to meet people where they are,

rather than to assume ideal vantage points from which to summon people up. Its faith is a faith in scientifically developed democratic processes by which the experience of everyday folk shall become a continuous source of spiritual energy and vision."

There is opened up for the churches in their home mission today a new, a fresh, a stimulating process, involving inquiry, search, adventure, and experimentation. No group anywhere, whether in the plazas of New Mexico, in the centers of unrest in our industrial communities, or among the privileged suburbs of our cities, is exempt from this effort to find the meaning of Christ for life. And if such a process seems exacting, it will have this inspiration of beginning with people where they are found.

The primary concern of home missions is not with organization, nor with institutions, nor with programs, nor with one particular group more than another. Its engaging concern is with life, its release, its encouragement, its growth. "I came," Jesus said, "that they may have life, and may have it abundantly." Home missions will find its justification in the degree that it thus carries on with Christ's consuming aim.

A CHRONOLOGY OF MISSIONS IN AMERICA

SOME significant events in American history are here paralleled by dates associated with the extension of organized Christianity in this country. The outline is of course partial and only suggestive. It is obviously impossible to note many significant dates related to the organization of the various denominations and their home mission enterprises.

1492 October 12. Columbus discovers America.

1517 Slave trade begun as an industry under license of Charles V of Spain.

1534 Cartier ascends St. Lawrence River.

1535 First English Bible printed by Coverdale (England).

1539 Friar Marcos, Franciscan, explores New Mexico north from Rio Grande.

1584-87 Sir Walter Raleigh attempts to found a Protestant state in America.

1607 First permanent English colony in America at Jamestown.

1608-1750 The French in the interior and on the Gulf of Mexico.

1609-1664 Dutch colony of New Netherland.

1619 Slavery as an institution introduced in Virginia.

1620 Pilgrim colony lands from Mayflower at Plymouth; Puritans follow shortly.

1632-1760 Settlement of Maryland.

1636 Harvard College founded.

1636-1663 Founding of Rhode Island and Providence plantations.

1638 Lutheran Swedes settle on the Delaware. (Rev. John Campanius, Protestant missionary to the Indians, 1642; translates Luther's catechism into the Indian language, 1646.)

1639 First church of Baptist faith organized at Providence by Roger Williams.

1649 Society for the Propagation of the Gospel in New England supported by funds from abroad. John Eliot and others, pioneer missionaries to the Indians.

1663-1760 Settlement of the Carolinas and Georgia.

1673 Marquette and Joliet discover and explore the Mississippi.

1681 Francis Makemie sent by Presbyterians of Ireland—"Father of American Presbyterianism."

1682 La Salle takes possession of the Mississippi in the name of France.

1682 Settlement of Friends in Pennsylvania by William Penn.

1700 Yale College opened at New Haven.

1700 Itinerant missionaries begin to press back from the coast and up the river valleys.

1707 Huguenots from France settle in North Carolina.

1727 Log College at Neshamin, Pennsylvania, founded.

1730 Scotch-Irish in great numbers come to North Carolina.

1733 City of Savannah, Ga., founded.

1735 Moravian church planted in Georgia.

1736 First orphanage in America established by the Lutheran Saltzburgers in Georgia.

—John Wesley, founder of Methodism, lands at Savannah to preach to the Indians.

1742 Henry Melchoir Muhlenberg, at age of thirty-one, arrives in Philadelphia from Germany via Charleston to care for Lutherans in Pennsylvania.

1743 David Brainerd begins work among Indians in New York State.

1745 Organization of the Society of the United Brethren for Propagating the Gospel among the Heathen (Moravian Church).

1746 Princeton University founded.

1748 First Lutheran synod organized in Pennsylvania.

1750 Population of colonies circ. 1,370,000; 240,000 in Virginia.

1755 Deportation of the Acadians.

1765 Stamp Act by Parliament, March 22.

1766 Philip Wilhelm Otterbein begins work among Germans of Pennsylvania. (Later founded the United Brethren Church.)

—First Methodist society in America organized in New York City.

1769 Franciscans under Fra Junipero Serra establish first Roman Catholic Mission at San Diego. (By 1780, 20 missions in California; in 1834 Mexican government disestablishes missions and confiscates their property.)

1772 David Zeisberger establishes Moravian Mission to Indians in southern Ohio.

1774 First Continental Congress, Philadelphia.

1775 First American Antislavery Society founded by Quakers.

1776 Declaration of Independence.

1780 Robert Raikes organizes the first Sunday school, Gloucester, England.

1784 Methodist Episcopal Church organized in the United States, with 83 ministers and 15,000 members.

1785 King's Chapel, Boston, becomes Unitarian.

1786 Reformed General Synod appoints committee "to devise some plan for sending the gospel to the destitute localities."

1787 U. S. Constitution ratified, Sept. 17.
—Northwest Territory organized by Continental Congress (later Ohio, Indiana, Illinois, Michigan and Wisconsin.)

1789 Washington inaugurated President.

1789-1807 Beginning of slavery contest.

1789 Organization of Protestant Episcopal Church in the United States completed at Philadelphia.
—General Assembly of the Presbyterian Church in the United States of America organized at Philadelphia.

1790 Census. Population, 3,929,214; 750,000 Negroes, 698,000 being slaves.
—Anti-slavery memorials to Congress.

1792 General Convention of the Protestant Episcopal Church appoints committee for "supporting missions to preach the gospel on the frontier of the United States."

1797 Jacob Albright begins work among Pennsylvania Germans. (Later founded the Evangelical Church.)

1798 Probably first regularly organized mission board, the Missionary Society of Connecticut.

1800 Session of Congress at Washington.

1800 Revival movement, beginning in Kentucky.

1802 Standing Committee of Missions of the Presbyterian Church organized.

1803 Louisiana Purchase from France, $15,000,000: entire region between Mississippi River and Rocky Mountains, north of Texas; doubles area of United States.

1804-06 Lewis and Clark exploration to Northwest-Pacific region sent out by President Jefferson.

1806 Cumberland road, intended to open public lands in Ohio, begun by U. S. government.

1807 Robert Fulton's *Clermont* on the Hudson.

1811 Steamboat launched on the Ohio at Pittsburgh, "Gateway of the West."

1812-14 War with England.

1814 Locomotive invented by Stephenson.

1803 Gideon Blackburn begins work among Cherokees.

1807 Andover Theological Seminary founded.

1809 Massachusetts Baptist Missionary Society begins mission among Tuscarora Indians in New York State.

1810 American Board of Commissioners for Foreign Missions organized.

1813 Mills and Schemmerhorn exploration to Middle West sent out by Massachusetts and Connecticut Missionary Societies.

1814 Organization of Baptist General Missionary Convention, Philadelphia.

1816 John Stewart, Negro Methodist convert, becomes first Methodist missionary to the American Indians.

—African Methodist Church organized.

1816 American Bible Society organized by consolidation of earlier Bible agencies.

1817 Arrival of more than 20,000 immigrants.

1817 First Protestant Church organized in St. Louis by Salmon Giddings.

1818-1821 The Missouri Compromise.

1819 Florida acquired.
—First steamship crossing of Atlantic, Savannah to Liverpool.

1819 Missionary and Bible Society of the Methodist Episcopal Church organized.

1820 Census. Population, 9,638,450; 2,000,000 west of Alleghanies, 200,000 west of Mississippi River.
—First Immigration Act passed.

1820 African Methodist Episcopal Zion Church organized.

1824 Union agencies (and later denominational agencies) begin to send out organizers of Sunday schools.

1825 Erie Canal finished, Lake Erie to Hudson River.

1825 American Tract Society organized.

1826 American Home Missionary Society organized by 126 delegates from 13 states and Presbyterian, Congregational, Reformed, and Associated Reformed bodies.
—American Missionary Society of the German Reformed Church organized in Frederick, Maryland.

1827 Baltimore & Ohio Railroad incorporated.

1829-1861 Controversy over slavery.

1830 Peter Cooper's locomotive, "Tom Thumb," operated in Baltimore.

1831 McCormick reaper built.

1831-1841 Abolition movement.

1830 Church of Jesus Christ of Latter Day Saints (Mormon) organized at Fayette, New York, by Joseph Smith.

1832 Arrival of three Nez Percés and one Flat-Head Indian at St. Louis from far Northwest seeking a Bible.
—American Baptist Home Mission Society organized.

1834 July 27, Jason Lee, Methodist, preaches first Protestant sermon west of the Rocky Mountains; September 28, first Protestant sermon on the Pacific Coast.

1835 Electric telegraph invented by Morse.

1836 Texas, "Lone Star State," gains independence.

1836 First Deaconess Motherhouse in United States founded by Lutherans at Pittsburgh

1838 Steamships begin regular trips across the Atlantic; influx of laborers from Europe.

1839 Photography invented, Daguerre and Niepce (France).

1840 Census. Population, 17,069,453.

1841-1848 Annexation of Texas and the Mexican War.

1843 Andover Band of ten young ministers to Iowa.

1844 First message sent by telegraph.

1844 Division of Baptists into northern and southern bodies over slavery issue.

1844 Methodist church likewise divided.

1845 Board of Domestic and Indian Missions established by Southern Baptist convention, to do work especially among Indians and Negro slaves, and in destitute regions of the far West.

1846 Republic of Texas admitted to Union. Oregon acquired by treaty with Great Britain.
—War with Mexico.
—Sewing machine and McCormick reaper invented.

1846 American Missionary Association founded, with pronounced opposition to slavery.

1847 Marcus Whitman and wife massacred by Cayuse Indians.

1848 Peace with Mexico; adds to United States an enormous territory.
—Gold discovered in Sacramento Valley, California.
—Fugitive Slave law passed.

1848 Mormon occupation of valley of Great Salt Lake, Utah.

1849 American Christian Missionary Society organized.
—First Protestant church in California founded.
—W. H. Reed, Baptist, begins work in Santa Fé, New Mexico.
—First Protestant missionary to New Mexico.

1851 Nebraska reported as scarcely inhabited except by wild Indians.

1853 Baltimore & Ohio Railroad reaches Ohio River at Wheeling, West Virginia.

1853 First Chinese Christian church outside of Asia organized in San Francisco.

1859 First petroleum well drilled, Titusville, Pa.

1861-65 Civil War.

1863 Emancipation Proclamation.

1865 Fourteenth Amendment ratified; 4,000,000 slaves set free.

1866 Cable communication with Europe.

1867 Alaska purchased from Russia for about $7,000,000.

1869 Union Pacific Railroad completed, Omaha to San Francisco.

1859 First Protestant society in Los Angeles. (Work lapses and is revived in 1873.)

1861 Assembly of the Presbyterian Church in the Confederate States of America.

1862 First missionary in Nevada settles at Carson.

1863 Board of Home Missions of the General Synod of the Reformed Church in the United States.

1866 Freedmen's Aid Society of the Methodist Episcopal Church organized.

1867 First school for Negroes in South opened at Richmond by American Baptist Home Mission Society.

1870 Colored Methodist Episcopal Church in America organized from Southern Methodist Episcopal Church.

1872 Uniform lessons adopted by International Sunday School Convention (for thirty years almost sole curriculum for Sunday schools).

1874 Woman's Christian Temperance Union organized.

1875 First edition of *Science and Health* by Mary Baker Eddy.

1876 Telephone successfully used.	
1877 Riots in industry, suppressed by troops. Strikes and boycotts as means of industrial war.	1877 Alaska entered by Presbyterian home missionaries.
1879 Gasoline motor (auto) invented by Selden.	1879 First Church of Christ, Scientist, founded at Boston.
1885 First electric street railway, Baltimore.	
	1886 Organization of First Protestant Cuban Church, Gethsemane Baptist Church, Havana.
1887 Interstate Commerce Act.	
1888 Chinese Exclusion Act.	
	1890 Work among Hungarians begun by Reformed Church in the United States.
	1891 First Hungarian mission in this country organized in Cleveland.
1893 Motion-picture machine invented by Edison.	1893 Anti-Saloon League organized in Ohio.
1894 First gasoline automobile operated, July 4. —Strike of mine, Pullman and railway workers.	
	1897 First Italian ordained to Protestant ministry in America at Newark, New Jersey.
1898 War with Spain. —Porto Rico ceded by Spain. —Greater New York City established.	1898 Cuba opened to missions.
1901-09 Roosevelt administration.	
1901 U. S. Steel Corporation organized by J. P. Morgan.	1901 Four leading denominational home mission boards divide responsibility for work in Porto Rico.

1902 Five months' strike of anthracite miners.
1903 First flight of aeroplane by the Wright brothers.
1904 Panama Canal site acquired (opened 1914).
1904-12 Period of social legislation: Railway Act; Pure Food and Drug Act; Meat Inspection Act; Postal Savings Bank; Parcel Post.
1906 San Francisco earthquake.

1902 Missionary Education Movement established.

1908 Presbyterian Board of Home Missions establishes a Department of Church and Labor (1910, Dep'ts. of Church and Country Life, and of Immigration).
—Graded lesson system approved by International Sunday School Convention.
—The Social Creed of the Methodist Episcopal Church adopted by General Conference.
—Home Missions Council organized.
—Federal Council of the Churches of Christ in America organized.

1911 New Mexico and Arizona admitted as states.
1914 Panama Canal opened.
1914-1918 World War.

1911 Educational Council organized.

1917 General War-Time Commission of the Churches.

1918 November 11, Armistice declared.

1918 Committee on the War and the Religious Outlook.

1919 First trans-Atlantic non-stop land-plane flight,

1919 United Christian Missionary Society orga-

Newfoundland to Ireland, Alcock and Browne.

1919 Steel workers' strike.

1920 January 16, Eighteenth (Prohibition) Amendment passed.

—Census: Population, 105,710,620.

—Radio broadcasting inaugurated.

1921 Immigration Restriction Act.

1924 Immigration Act, establishing quota under National Origins formula.

1927 First trans-Atlantic nonstop solo land-plane flight, United States to France, Lindbergh.

nized, reflecting tendency towards consolidation of denominational boards.

1920 Interchurch World Movement.

1926 El Paso Conference on Spanish-speaking work.

1928 Interchurch Comity Conference, Cleveland, Ohio.

READING LIST

The following list contains a selection of fairly recent books of moderate price that are available from among the many books that might be cited on each one of the major topics treated in this volume. Books marked M.E.M. and C.W.H.M. are published by the Missionary Education Movement and the Council of Women for Home Missions, New York, and may be secured through denominational literature headquarters.

GENERAL AND HISTORICAL

Adventure of the Church, The. Samuel McCrea Cavert. M.E.M. and C.W.H.M. 1927. $1.00.

Church in America, The. William Adams Brown. Macmillan Co., New York. 1922. $2.00.

For a New America. Coe Hayne. C.W.H.M. and M.E.M. 1923. 75 cents.

Frontier Spirit in American Christianity, The. Peter G. Mode. Macmillan Co., New York. 1923. $1.75.

Healing Ourselves. Elmer T. Clark. Cokesbury Press, Nashville, Tenn. 1924. 50 cents.

Population Problems in the United States and Canada. Edited by Louis I. Dublin. Houghton Mifflin Co., Boston. 1926. $4.00.

Rise of American Civilization, The. Charles A. and Mary R. Beard. Macmillan Co., New York. 1927. 2 vols. $12.50.

Story of Methodism, The. Halford E. Luccock and Paul Hutchinson. Methodist Book Concern, New York. 1926. $4.00.

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